The Last Word from Batang

MRS. HARDY writes: We buried Dr. Shelton beside Dr. Loftis and Li Gway Gwang preached his funeral service. Little did Dr. Shelton think fifteen years ago when he picked Gway Gwang from the streets of Tachienlu that one day he would say those last words for him. It was a beautiful tribute to Dr. Shelton and also he tried to impress the people with the thought that Dr. Shelton had come here to give them the same joy in Christ that he enjoyed. The church members presented two scrolls, the substance of which said Dr. Shelton loved Christ and men and gave his life that they might have a more abundant life. The Tibetans have a proverb which says, "A good man dies at the top of the pass, with his armor all on." How true it is in this case!

Dr. Shelton loved these people more than it is given to most people to love them, and he was such a help and inspiration to us all, the eight weeks he was with us. We had the funeral service in our yards and scores of his friends were here. At the grave Mr. Morse read the Masonic committal service and Li Gway Gwang explained the meaning of the evergreen, in fact, the Chinese have a proverb which says, "The pine and cedar live forever."

There is no one as we see, to take Dr. Shelton's place in the mission, and the carrying of the gospel into Tibet must wait. Three times Dr. Shelton tried to go into the interior and couldn't. The first time he got as far as Derge, when he was called back by Mrs. Baker's illness and the second time he was captured by Chinese bandits, and the third time Tibetan robbers took his life.

Marion Duncan adds: Dr. Shelton was buried Saturday beside the other doctor who died of typhus fever here in 1910—Dr. Loftis, both facing toward Lhasa, the goal of their dreams and plans. Perhaps his death will stir up the courage of some other doctor to offer his life and service that Christ might reign in an unopened country, that of Tibet. It may be that Dr. Shelton's death may accomplish more for the Kingdom of God than if he had been permitted to accomplish his great purpose.

It is at a time like this when we feel our great dependence upon God and our great need for the prayers and support of the home folks. Dr. Shelton's eighteen years upon this Tibetan border have borne great fruit and will bear still greater harvest in the years to come. He will be our guide and inspiration for still greater efforts towards saving the land of the snows.

Our Cover Page

CONCERNING the cover page—a scene in West China along the route which our missionaries take as they travel toward Batang—Dr. Shelton himself wrote: This photograph shows the method of construction of a road along the Mekong river, south of Yengin, the salt well district, where sometimes the unwary horse or mule goes over and is never seen again. These roads are never repaired until they entirely break down.

WORLD CALL

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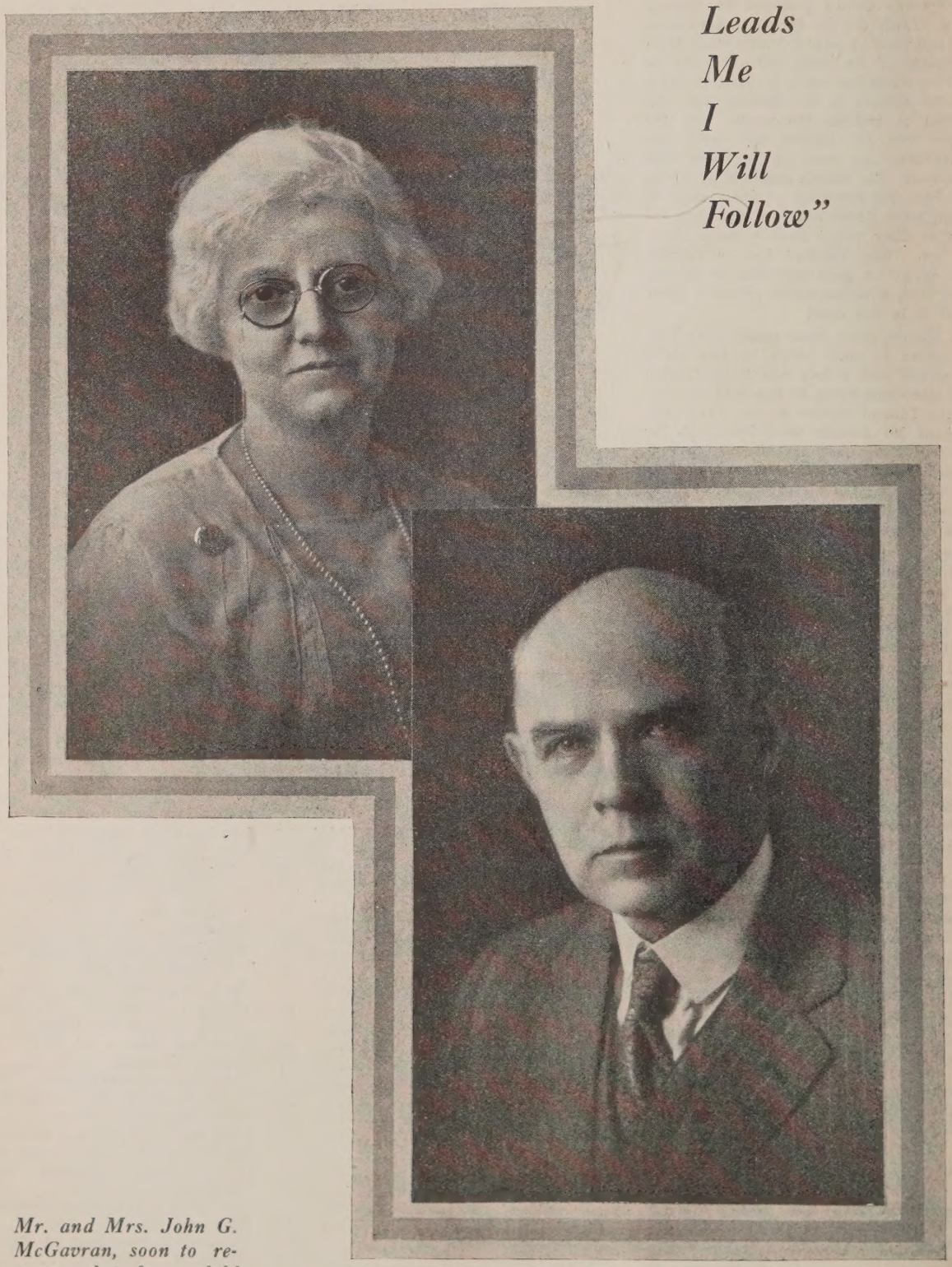
Wanderland-Wonderland

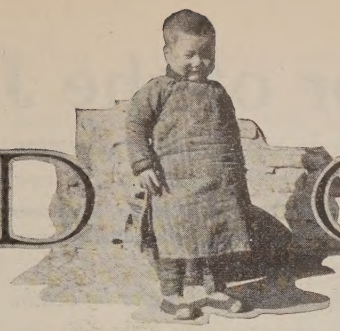
IN the little story on these pages, Miss De Moss tells of some games which have been adapted from foreign lands for children's play. Any one who is interested in these and many other games and how to play them will find them in a little book written by Katherine Stanley Hall, "Children at Play in Many Lands." This book may be ordered from the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo. Price 75 cents.

"Where He Leads Me I Will Follow"



Mr. and Mrs. John G. McGavran, soon to return to their former field of service in India. Read the article by President Chas. T. Paul, "The Lure of the East," on page fourteen of this issue.

WORLD CALL



One of China's Children

Volume IV JUNE, 1922 Number 6

Let Every Day Be Children's Day

THE first Sunday in June we call Children's Day, but we cannot observe it properly unless we make the other 364 days children's days also. The first day of the week is the Lord's day peculiarly, but if we shut Him out of our lives the other six days it is worse than vain for us to say "Lord, Lord!" on Sunday.

In Omaha, Nebraska, we have the Child Saving Institute. But under other names, like Children's Home and Orphans' Home, the United Christian Missionary Society has five more in the United States and six in foreign lands. Indeed every Sunday school here and there is a child saving institution and every home of a Christian family must be another, conducted for those of its own blood first of all, but very really also for others of the neighborhood and for those that are far away. Solitary men and women and childless couples must relate themselves to this universal enterprise of Christ or largely fail both of happiness and of usefulness.

Two sorts of children we have in mind when we think of Children's Day; the children who know and honor Christ and those who never heard of Him. Children's Day is the day of all days supremely devoted by Christian children and their friends to making Christ known to non-Christian children and their friends.

It was an unknown child that Jesus set in the midst of His disciples; it was unidentified children that He rebuked those same disciples for keeping away from Him. They may have been children of wealth, but more likely of poverty; they may have been clean and well dressed, but more probably showed the stains of the streets; they may have been lineal descendants of Abraham, but quite possibly had among them some of Samaritan or Gentile blood. They were just children, representatives of universal childhood, much as the unknown soldier buried at Arlington represents all the men who died in the great war. Jesus called them to Himself because childhood has many and deep needs and Christ is the giver of every good and perfect gift, the source of every possible blessing; as in His bodily absence we must be in His name.

Every day must be Children's Day because children—all children—are hungry every day; hungry for food, for knowledge, for love; and most of them, the children afar off especially, have no means at hand for satisfying any sort of hunger. They cannot sleep because they are crying for bread, they cannot play because they are not strong enough even to walk. We do well to send them food, but most of all we must send them teachers to show their parents and them how to get bread out of the ground and to know the love of God shining in the sun, sparkling in the water, springing from the earth in every blade of grass and stalk of rice.

It is more blessed to give than to receive and so it is more necessary for our children to have their daily exercise of love in doing something toward the feeding, teaching and cheering of other and alien children than to be well fed and clothed and taught themselves.

THE homes that have not abandoned all attempts at family worship are having a hard time trying to keep the altar fires burning. Probably they are following methods handed down from other centuries and framed originally for grandparents or elderly monks rather than for children. Possibly these methods involve so much of spiritual selfishness that unconsciously the souls of adults as well as children recoil. At best we have modeled our family devotions after the mid-week prayer meeting; there is every possible reason for making each day's hour of worship a veritable Children's Day with prayer and effort focused on the children of need in the lands of want. These lands are so various, their children so numerous and their wants so diversified that there will never be a dull moment in any day's devotions. And all the while we will be companioning with the missionaries—the rarest spirits of Christendom—as well as basking in the fields of childhood, the fountains of perpetual youth.

Whether we are ready or not for such a year-round program, we must make the annual Children's Day of this year 1922 the greatest ever known in our churches. The goal for our total gifts is $200,000. We will not only reach but pass this mark if all of us realize how much depends upon it; how many missionaries are looking to this day in June to determine whether the children of their lands shall grow up and die without a knowledge of Christ; how many Volunteers in our colleges are depending on our offerings to know whether they may hopefully go on or must turn to some other than the highest work in life.

A Doctor of the Jesus School

By EDGAR DeWITT JONES

Memorial Tribute to Dr. A. L. Shelton, Missionary of Central Church, Detroit, to Tibet, who was killed by bandits, February 17, 1922, near Batang.

Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain.
—Phil. 1:20, 21.

WHEN Lady Frederick Cavendish saw Gladstone for the first time after the terrible tidings had come of her husband's murder in Phoenix Park, she said to the Prime Minister—"Uncle William, you did right to send him to Ireland." When this speech was repeated to Dean Church, he remarked that no Roman or Florentine lady ever said a more heroic thing. In the same brave spirit and self-forgetfulness, we may well believe that a missionary's widow somewhere in India and two fatherless daughters in California would say, "He did right when he went back to Tibet, and into the same peril from which he escaped so narrowly two years ago." Of such fiber are the wives and children of pioneer missionaries made. They do not live in king's houses, nor do they wear soft raiment. Of such strong faith are a glorious company who regard death in the line of duty as haloed with a solemn and yet splendid majesty. And, as for him whose life went out on that far field for Jesus' sake—to him the noble words of St. Paul apply with singular appropriateness:

Dorris and Dorothy Shelton
This is a recent picture taken since their return from Tibet. Both girls are in school, preparing to go back to Tibet as missionaries.

> Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

How strangely and solemnly the passing of a great soul affects us. How deep the sense of loneliness that sweeps over us and bows us down when we realize that as brave a heart as ever beat is hushed, and that nevermore in the life that now is shall we look upon a well-remembered face. Usually the news of an unexpected death reaches us when such a possibility is not in our minds. We are busy with family or community affairs; we are at the accustomed place of duty at store or office; we are in the midst of the hum of conversation. The garish light of day is all about us and then—the telephone rings or the telegraph messenger appears, and like a flash it is borne in upon us that one has gone from us upon whom we leaned and whom we loved devotedly. Then we wonder why the sun still shines; why the roar of the traffic persists, and why anyone is of a mind to laugh or play.

> Just when we're safest there's a sunset touch
> A fancy from a flower bell, someone's death
> A chorus ending from Euripides—
> And that's enough for fifty hopes and fears,
> As old and new at once as Nature's self.

Boyhood Days and Youthful Dreams

Albert L. Shelton was born in Indianapolis, Indiana, June 9, 1875. At the age of five he moved with his parents to the state of Kansas where his boyhood days were spent on a farm. Farming in Kansas was not then what it is now. There were hardships to be met and obstacles to overcome. While yet a mere stripling, this boy did battle with those long-time enemies of the Kansas farmer—blighting droughts, failing crops, devastating winds and a scarcity of money. The life was hard but there were compensations. The boy lived much in the open; he chopped wood, drove oxen, hauled water, and through a period of several months walked four miles each day to school. It is good for a man to bear the yoke in his youth. Ruggedness of character comes through struggle and toil. It is possible to have things too easy and thus remove the incentive for industry. Out there in the great middle west God had young Shelton in training for the pioneering he was to do for the cause of Christ in the most inaccessible of all mission fields—the hermit nation of the world.

The boy was ambitious for an education. He was willing to work for it and to work hard. The fact that he had little or no money to take him through college disturbed him little, if at all. He was sure he could make his way and he did. He had just $100 that he had saved when he went off to school. He put it in a national bank for safe keeping on Friday, and on Monday the bank failed. Shelton shed not a tear, and remarked that he was in no worse condition than he had always been. As a rule, if independence is not learned or achieved in youth it will never be. Most of the men who have made their mark have come from homes of plain living and high thinking.

Dr. Shelton acknowledged a deep indebtedness to the friends of his boyhood days and especially to his teachers. He once wrote, "I am first and above all a product of my friends." Among the most potential

influences of his life is that of Professor T. M. Iden, "Father" Iden, as the boys loved to call him. He formed a friendship with this saintly man at Emporia which lasted throughout the years—a friendship stronger than death. While yet a student in the medical department of Kentucky University, Shelton applied for an appointment to the Foreign Christian Missionary Society at Cincinnati, which was denied. Three months before his graduation he again applied, and for the second time the application was refused on the ground that there were no funds to send out a single additional missionary. To the great delight of the young man and only a few days before his graduation, he was summoned to Cincinnati by the president of the Foreign Society. There he was examined, accepted and appointed at once to go to Tibet as an associate to Dr. Susie Rijnhart, the noble woman who through the story of her own thrilling experience with the Tibetans made the name of that country familiar to multitudes.

A Pioneer and Pathfinder

Dr. Shelton's missionary career began in 1903 and falls into three periods with two furloughs spent in the homeland. He went out as an unknown and untried young doctor; he returned to America a seasoned veteran, a veritable pathfinder of the Lord. He was a doctor of the Jesus school; he loved people—men, women and little children, and he loved them regardless of their state, condition or race. Two days after his arrival in Batang he performed a major operation, using a barn door as an operating table. The fame of his healing and the wonders of his surgery spread far and wide. The sick and the injured for miles around were brought to him and he healed them. He traveled thousands of miles on mule back. He went everywhere doing good. He and his wife established a Christian home and reared a family among the people whom he had come so far to save. He helped the people to live in a more decent and comfortable manner. He was the first man to take a bath tub into Tibet; he introduced alfalfa there. On his return from his first furlough in America he took an organ with him—the first one ever carried into that country. He constructed at Batang a hospital with provisions for fifty patients and capable of caring for as many more. This hospital is of itself a monument of the man's vision-power, his industry, his foresight.

Dr. Shelton was a missionary of the pioneer type, a pathfinder, a blazer of paths "where highways never ran." As with Livingstone, so with Shelton, it was "anywhere if forward." The goal of his life was to penetrate Lhasa, the sacred capital of Tibet where no missionary of the Cross had ever been before. It was his ambition to enter that city, establish a hospital and do medical work there, and the way was open at last. Permission had been granted him to visit Lhasa, and the privilege was thus accorded him by the Dalai Lama, the political and religious ruler of the nation. This doctor of the school of Jesus Christ was gentle and tender, but withal brave as a lion. There was a dash and a daring about him. There was a kind of spiritual audacity and the willingness to take a great risk for the sake of the greatest of causes.

Two Qualities—Ruggedness and Sincerity—Were His

The two words that best describe the character of Dr. Shelton are sincerity and ruggedness. He was a plain

—Photograph by R. A. MacLeod.

In Tibetan Valleys

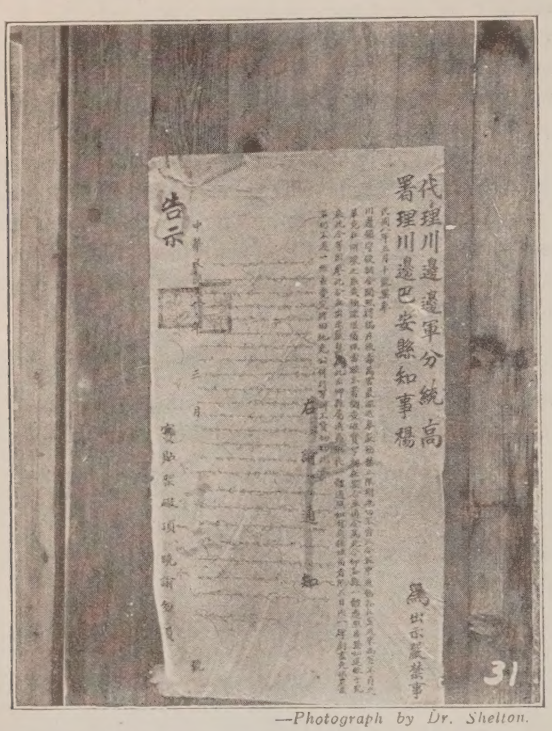
There is some natural scenery in Tibet which equals in grandeur that of any other country; bare mountains of fantastic shape and varied colored rocks; valleys filled with giant forests; rolling plains covered with velvety grass and wild flowers.

—Photograph by R. A. MacLeod.

Officers of Tibetan Troops at Lhundu

The officer seated is the one in command. He has been a friend of the Mission, helping our Missionaries to get their mail, money and provisions. His home is in Lhasa.

and blunt man in whom there was no guile. There were no frills about him, no millinery, no "put-on" and he was far removed from austerity. He had a lively sense of humor; he enjoyed a good story and equally enjoyed the telling of one. When he returned to America the



—Photograph by Dr. Shelton.

A Proclamation in Tibetan Posted Along the Roadway

This proclamation forbade the raising of opium poppies in 1919. The officials posted these forbidding the cultivation of poppies, but it was only after months and not until the opium was ready to harvest that the last of it was finally destroyed. Opium has been the great curse of China.

last time he was a celebrity. The newspaper reporters sought him out and gave him wide publicity of the "front page" character. He was hailed as a hero. Great crowds heard him, and he would have been lionized if he had permitted it. He met this hardest of all tests successfully. He was the same modest man, if anything shyer and more reserved. In the finest sense of the word he was humble. Professor T. M. Iden who knew him for many years has pronounced this noble eulogy:

> Dr. Albert L. Shelton has been my ideal of a Christ-like man for more than twenty years. If ever I have been a little doubtful about the practicability of the Golden Rule or some other teaching of the Sermon on the Mount, my doubts have always been scattered by the recollection of Shelton and his work. Here was a man practicing to the full, with the greatest naturalness, the very things I questioned any man's power to do. Here was a man loving his enemies freely, forgiving those who sought to harm him in the most bitter and cruel way. Albert L. Shelton was the man who, more than any other man I knew, did the things Jesus did in the spirit in which Jesus did them, fearlessly, heroically, successfully.

Another luminous quality in the life of this martyr of the missionary field was his child-like faith. This quality is fundamental and it helps to account for certain heroic incidents of his life which could not be otherwise accounted for. He believed God, and it was reckoned to him not only for righteousness but for patience, perseverance, and enthusiasm. Only a man of triumphant trust could have met and overcome the obstacles that often barricaded his path. Only a man who walks by sheer and naked faith could have witnessed the death of Dr. Loftis, ministered to him in his hours of suffering, watched him close his eyes in death, prepared him for burial and then, resolute of heart, taken up again the twice-heavy burden and marched straight onward. Death in the homeland is hard enough, but death of friend, companion and fellow-worker "out where the world begins" is harder to bear and harder still to understand. Not anything could shake the faith of so heroic a soul as this doctor of the Jesus school.

Influence of a "Living Link"

For fifteen years Dr. Shelton was the "living link" missionary of Central Christian Church, Detroit. When the church undertook this new obligation, it entered upon an era of enlarged vision. Dr. Shelton's influence upon the congregation was something more than an influence, it was a potent and ennobling spiritual experience. It is doubtful if any living link missionary has ever meant more to the home church than A. L. Shelton meant to Central. This relation was, of course, deepened and enriched after his return following his release by Chinese bandits. For two successive observances of Children's Day he was a guest of honor, and the event was rightly named "Shelton Day." Vividly do I recall what happened when the announcement was first made in the church school that Dr. Shelton would be present on Children's Day. The interest was intense. The children and even adults were excited. There was a thrill of expectancy observable; one more than saw it—he felt it. The children had been hearing of Dr. Shelton for weeks and months; his name was often on the superintendent's lips; frequently in announcements, constantly in prayer. Then Dr. Shelton came, and with wondering eyes the children looked upon him and loved him from the first. He was so human, so big, so gentle, so kind, a knightly soul.

Dr. Shelton spoke twice on Sunday evenings in Central Church on his work in Tibet. Great audiences heard him. He spoke for an hour each time. As a speaker he was unique. He was not a finished orator. He gave little thought to the form in which he clothed his thoughts. There was much humor in his speeches, but there was very much more—there was an earnestness, a passion that was apostolic, a zeal that was burning so that the man was truly eloquent although he never meant to be. He stood there before us with the marks of Jesus on his face and neck. The witness he had borne for Christ in Tibet he bore branded in his body. No wonder that the offerings of this church for world missions increased. A class of young men, all wage earners, contributed $700, and everyone who heard Dr. Shelton was moved to have some part in Christianizing Tibet.

In my judgment the greatest single achievement of Central Church has been the blessed association it has had with world-wide missions, and Tibet in particular,

through the personality and ministrations of Dr. Shelton. His glorified life has helped to glorify us. Seed has been sown that will yield an abundant harvest. There are children in this church who have declared their purpose to be missionaries "just like Dr. Shelton." There are men and women among us who have known a new birth of spiritual power and acknowledged a new interest in the welfare of the Kingdom, and all because of this godly man who represented us ten thousand miles away where the need was and is exceedingly great.

Dr. Shelton's heart was in Tibet, the best of his years were spent there; was it not fitting that he should die there? Once when he was my guest at a hotel in Detroit, we sat fronting the windows in a room on the eighth floor from which we had a fine view of the city. The Doctor gazed out over the roofs of the houses; off to our left there rose majestically two lofty sky-scrapers, and part of the panorama of the down-town district was before our eyes. I thought I heard something like a sigh come from my guest, and I remarked to him that perhaps his triumphant journey across the country with great crowds to hear him everywhere was more of a burden than a boon. He laughed, said a witty thing or two, and then with a certain wistfulness in his manner he added: "I'm dead tired of it all, I am aching to get back to Tibet. I am needed more there than I am here. I can't say I am at home here; I know I am at home there." He made a little gesture with his hand when he said that, a gesture toward the East. Ah, it was not the roofs of the city, the great sky-scrapers, the down-town district—the pride of Detroit. It was the "roof of the world"—his own Tibet that was in his mind and on his heart that day. What was a twenty-five story building to a man who had lived for years among the stars of God!

Dr. Shelton has not died in vain—be sure of that. Fruitful as was his life, his death is bound to be more fruitful still. No man's life is seen at its highest and best until death enables us to survey it from the truest perspective. It is a melancholy fact that despite the power of Dr. Shelton's messages and ministry throughout America during his last visit here it was difficult to find young men and women willing to follow in his steps. He was not able to take back with him, as he had hoped and prayed, a competent medical assistant. But what the influence of his life, great as it was, could not do the influence of his death shall accomplish.

—*Photograph by Dr. Shelton.*

The High Priest of Batang with His Attendants

The attendants are well armed with modern rifles and pistols.

When the news of the death of Dr. Loftis, after only six weeks' service in Batang, reached his home church at Nashville, Tennessee, the grief was very great. That Sunday morning the minister read the cablegram to the congregation, and at the close a young man sought out his pastor and said, "I'll go." That young man was Dr. William M. Hardy, and he went. He became an associate with Dr. Shelton, and he it was who sent the cable with those few but tragic words—"Robbers killed Shelton near Batang February seventeenth. Notify girls. Hardy." Have we not a right to believe that just as Dr. Loftis' place was taken by Dr. Hardy, the appeal for recruits by the heroic death of Dr. Shelton will not go unheeded?

I have had a copy of Dr. Shelton's book "Pioneering in Tibet" much in my hands the past week. It is an autographed copy bearing an inscription characteristic of the author. The book mirrors the man who wrote it. It is a plain, unvarnished, simple but stirring narrative of his life in Tibet. "Pioneering" is the right word for the title, for such his ministry there was—pioneering for Christ. This little book is investured now with something akin to grandeur. There falls upon its pages such a light as never was on land or sea. It is now in second revision, but with its author's heroic passing I predict it will go into many more revisions. Its dedication is symbolic and prophetic. It is inscribed "To Those Who Died in the Fight." It is given to few to die in the very midst of the fight. It was Dr. Shelton's high privilege to meet a martyr's death. He crowded into a life of forty-six years an incredible ministry and wrought a deathless work. He gave his life upon the high altar and, though dead, he yet speaketh, for to us he flings the challenge to take his loved Tibet for Christ. Such souls cannot die.

Reflecting on the life and labors of this intrepid servant of Jesus, the lines of a much-quoted poem have been often in my mind. Paraphrasing them slightly, I have thought how aptly they might serve as Dr. Shelton's last words to all of us in the homeland ere death struck him down in the midst of the fight:

Take up my work and onward go!
To you from falling hands I throw
The torch—be yours to hold it high,
It is not dying thus to die
If only millions Christ shall know
In Tibet's fields.

"Broadcasting" on Children's Day

Where Your Offering Goes

By STEPHEN J. COREY

ONE of the most interesting things in connection with the new radio telephone development is the system of "broadcasting." This is done so that every humble operator may pick up messages, music or programs which have been sent out from some central station. This principle has revolutionized the whole field of radio transmission. A similar principle enters into our foreign missionary work in connection with Children's Day. Those who give for world-wide evangelization on the first Sunday in June, start a broadcasting principle which does not stop until their money and influence reach to the ends of the earth.

On Children's Day one's bestowing hand reaches clear around the globe, over sea, mountains and plain and gives help in those dark places of earth where help means so much. Through Children's Day and the United Society we are enabled to distribute a bit of ourselves to those far distant people who need Christ greatly.

Making Missionaries

One of the most inspiring experiences the writer has ever passed through was participation in the ordaining of fifty-one new foreign missionaries last summer. They went out from the College of Missions in Indianapolis, where these young men and women crusaders receive their final training after having finished their college courses. These fifty-one sped away to nine great lands where they will give themselves to a life's work in preaching and teaching the gospel of our Lord.

A part of our offering on Children's Day goes into the training of these workers for their life task. What better investment could one make than this? Do the right thing on Children's Day and help make missionaries.

Buying Travel Tickets

It is a long journey from America to the mission lands. When these fifty-one sailed last year there had to be fifty-one different tickets purchased. These tickets took them on the railroad either to New York, San Francisco or Vancouver, and from these ports the missionaries sailed away on their sea voyages to different parts of the earth. Some of the fields are very difficult to reach. For instance, it took over three months for the group of four new workers who accompanied Dr. Shelton to reach Tibet. Twelve hundred miles of this way had to be taken on horseback over the high mountains of west China. Some of the missionaries have very pleasant journeys, some are troubled with seasickness, but all are eager to reach their fields of labor.

What a wonderful thing it is that we have steamships and railroads today that will take those who preach the gospel to such distant places. How modern invention has contributed to the spread of Christianity! Our missionaries can go to the very heart of Africa, and all the distance be riding on an ocean steamer, a railroad train or our own "Oregon" missionary steamer. How different from the way that Paul and the other early missionaries had to travel! They walked long distances overland and their sea voyages were on crude sailing vessels. Now we make the great highways of the land and sea to contribute to the spread of the gospel.

There will be other missionaries sailing away this year and still others returning on furlough for a little rest and recuperation. When you make your offering on Children's Day you are helping to buy travel tickets for world evangelists.

Learning the A, B, C's

Did you think that your gift would help to support the language schools in mission lands, where the missionaries learn the native dialect for the first time?

When our workers go out to countries like China, India and Japan, they are perfectly helpless at first because they do not know the language. When they go to Central Africa they find a people who do not have any written language at all, but simply a spoken dialect. The missionaries must begin like little children and learn to speak and to speak well, before they can preach and teach others to preach. In fields like China, Japan and other great lands there are union language schools in which all the missionary boards participate, and in these schools the young missionaries stay for a year or two learning the native language and native characteristics. It's a good thing after all that they can't preach for the first year or two, because even though they understood the language, they would not understand the people and they might make many mistakes which would hurt their work afterwards. After they have spent a long time in the hard job of getting the language, they know the people sufficiently to work with them. Help the missionaries to learn to talk with our Children's Day offering.

Paying the Carpenters

One can't do missionary work without buildings. The workers must have homes in which to live and to protect them from the heat, the rain and the cold. They must have chapels in which to preach the gospel and give the little groups of native Christians a church home. They must have schools where they teach the people the elements of learning and also the principles of Christianity. They must have orphanages and hospitals and all sorts of places where the gospel is given to the people in daily service.

The missionaries who went to the fields last year will all have to have homes. The new ones going out this year will have the same need. This will necessitate about thirty new houses. Some of the workers are now living in mud houses, and some are crowded into missionary quarters where others live and where there is not sufficient room. Our Children's Day offering will help to make the hammers ring as new buildings are constructed in the foreign fields.

Telling the Story

The great work after all in foreign lands is to tell the story of Christ and His love for the world. This is the base-line of all missionary endeavor. The missionary must tell the story, the native evangelist must tell the story, the Bible woman must tell the story, the native preacher must tell the story and those who work in the hospitals and orphanages must likewise tell the story. "How can they hear without a preacher? And how can they preach unless they are sent?" All types of missionaries tell the story. It ought to bring great joy to the hundreds of thousands of people who contribute for foreign missions on Children's Day when they know they are helping to tell the story. They may not be able to preach themselves, but they are making it possible for others to preach. Those whom they support with their gifts speak in many languages, but they tell the same story that is told in the churches here—the story of God's love for the race and the sacrifice of His Son in the world's behalf. Tell the story with our Children's Day offering!

Running the Presses

In most of the mission lands there is no literature. The people have nothing to read, especially when it comes to Christian reading. In Africa there were no Bibles when our missionaries went there. Our own workers translated the New Testament into the native tongue. Much other Christian literature is being printed from our little printing press in Bolenge. There is also a press in the Philippine Islands, one in India and others in other fields. These publish Sunday school lessons, Christian Endeavor topics, hymn books, dictionaries and many tracts and volumes in the native tongue. The humming of the press means the preaching of the gospel. When the writer was in Africa he saw the first African-English dictionary in the language of the people where our missionaries work. This was a great delight to the workers. They had discovered about five thousand words and then they wrote them down in their dictionary and from their dictionary they created a written or printed language for the people. Speed up the presses on Children's Day!

Paying the School Teacher

What would America be without schools? What sort of a land and what sort of a people would we have if everybody were ignorant? If nobody could read or write, what chance could the churches have? How could we conduct Sunday schools? How could we have intelligent Christian homes? In the mission lands the workers face such a situation as has been described. We must have schools where people can be taught to read and taught the principles of Christianity. If they do not know how to read and are not educated they will drift back into heathenism no matter how many we baptize. An ignorant Christianity is a very poor Christianity. The school house has always been the handmaid of the church. Some men would say that schools in mission lands are secondary. The writer cannot agree with that statement. They are primary. Every school is an evangelistic agency. Where can we get our leaders even to preach the gospel if we do not have schools? How many have we in the homeland who can lead who have not been educated? Where do our converts in our churches come from? We know very well they come from the Sunday schools, eighty per cent of them. In these schools they have been taught. Help pay the Christian school teacher on Children's Day!

Caring for the Orphans

Oh, how many helpless there are in non-Christian lands! There are no orphanages, no old people's homes, no institutions for the insane, no places for the unprotected anywhere. Sick little children who are without parents roam the streets of the jungle villages and lie down alone to die. In China many babies are thrown out to perish.

There is nothing that brings the spirit of Christ to the attention of the people more strikingly than the orphanage, where little children have been picked up and cared for and reared in Christian service. Many hundreds of thousands of people know about Damoh, Bilaspur and Kulpahar, India, because of the orphanages there. We also have orphanages in needy Africa and Tibet. One of the best things being done in Africa is the gathering together of the boys and girls from the jungles, who have no parents, and giving them a home and Christian teaching. The orphanage at Batang, on the roof of the world, has thirty little Tibetans in it. That orphanage ought to be large enough to care for two hundred Tibetans. Wherever these children are taken and trained, there will be an open door for the preaching of the Word. Feed and clothe the orphans on Children's Day!

Supporting the Doctor

Medical missions is the key that unlocks the door of heathenism. It breaks down prejudice. It does away with the power of the witch doctor. It destroys evil superstitions and practices. It brings relief to countless thousands who are suffering. I have before me a bill for medical supplies, amounting to one thousand dollars, for the hospital at Batang in Tibet. What a glorious service these medicines will do! The Society has twenty different hospitals scattered all over the world, where hundreds of thousands of patients are treated every year. One of our missionaries in the Philippine Islands has driven a dread tropical disease entirely out of one of the provinces. Help support the missionary doctor!

Helping the Gentle Nurse

What an angel of mercy the trained nurse is! Out in China children and older people die by the wayside without any help. They are homeless and sick and nobody cares for them. Many babies exposed to the cold die overnight. In some fields the sick are disposed of because they are in the way. There are no hospitals anywhere in the world where the gospel of Jesus Christ has not gone. Non-Christian peoples have no nurses. The trained nurses go out splendidly equipped to help the people everywhere. They take care of the sick in the hospitals, they visit the ill in the homes, they teach mothers how to care for their babies, they reduce the death rate. You can hardly believe the terrible ideas about disease many of the people have in non-Christian lands. In Africa they think disease is caused by evil spirits that come from the forest. In China and India it is very much the same. If a little child in India has a headache, her mother is apt to burn her forehead with a red-hot iron to cure her. If a Chinese has some pain in a part of the body, the native doctor thrusts a needle in to let the devil out.

The trained nurse goes with the spirit of Christ and introduces the people to Christianity through her beautiful service. Help the missionary nurse!

Training Native Preachers

Suppose a German or a Frenchman should come to America and try to learn our language and be one of the great preachers in our churches. He might succeed, but it would be a difficult road for him. He would always have a bit of a foreign dialect and it would be hard for some of our people to understand. The missionaries have a task like this in learning the native tongue. They get so they can preach and teach, but as a rule they cannot get the native language as the natives know it themselves, so they must train native preachers who will preach the gospel in the language of the people. These natives who live simply like their own people understand their own folks and their salaries are very small. These native preachers go everywhere telling the story about Christ. They preach in little bamboo chapels in the tropics. They preach in simple structures all over the world where the people gather to hear the gospel. The native evangelists are supported for from $50 to $100 per year, owing to the land in which they work. Help make native preachers!

Coaling the Steamship Oregon

Now it is a mistake to say "coaling," but you wouldn't understand what was meant by "wooding." It is really wood that must be burned under the boilers of the mission steamer Oregon out in Central Africa. What wonderful service that little steamer performs in carrying the missionaries, native evangelists and the Christian physicians on their long journeys! The steamer distributes Bibles, hymn books, medicines. The natives jump and shout for joy when they hear the big whistle of the "Good News," as they call the steamer. The writer has ridden on the Lusitania and on many other ships, but he was never prouder or happier than when he stood on the deck of the little mission steamer Oregon, as it went on its joyful journey on the great Congo river. The Society is now building two smaller steamers to help the missionaries preach the gospel in Africa. Help steam up the Oregon!

Supplying the Home Base

Now, it takes money to get money. If everybody gave as they ought to, no literature would need to be sent out, no magazines would need to be published, no appeals would need to be made concerning foreign missions. But the Promotional Department of the Society must be very careful that the people are informed. The magazine called WORLD CALL is published and read by hundreds of thousands of people. Programs for Children's Day are printed and tithing literature is sent everywhere. We must push for the cause of missions if we are to get results. What would Children's Day amount to if the Society did not have busy people in the office here sending out letters, getting out programs, distributing literature and helping in every way so that Children's Day might be a success. Help supply the Home Base Children's Day!

"Come On!"*

I

By the footprints of the martyrs who have ever gone ahead,
By the sacrifice and service of the heroes we call dead;
By the scars of nails and spear-thrusts and the crosses multiplied;
By the tug of tasks they tackled, left unfinished when they died;
By their utter self-effacement in the giving of their all;
By their faith undaunted and triumphant though they fall;
By the eager-hearted courage with which they have gone out;
By the hopes, serene and steadfast, with which they baffled doubt—
They are pleading now for hero-souls who dare to follow on,
To take the tasks and dare to go where they have never gone!
To venture forth on conquests fair, that they have never dared
To undertake—to go where feet of faith have never fared!
To go out—and on and on—in the conquest of the world,
Where the flag of faith and freedom has never been unfurled!
To dare the unknown future and to venture forth, to fare
Afar on joyous journeys to the Lands of Everywhere!
To be the old world's new apostles for the ages yet to be,
Bearing witness to the Truth that shall make the nations free!

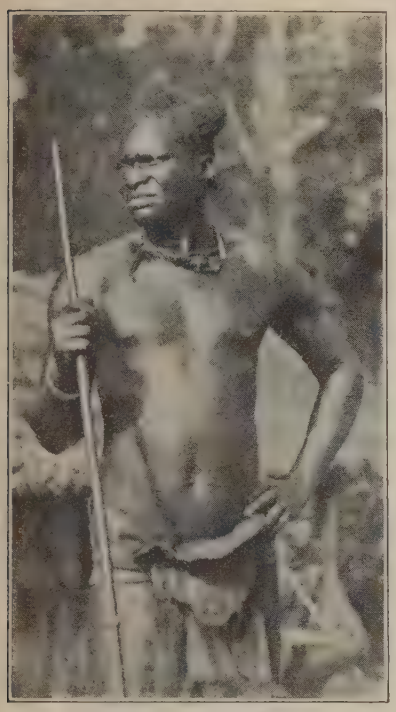
II

They are calling, still are calling, from the campfires and the trail,
Going forth on lonely vigils, knowing no such word as fail!
By the watch-fires they have kindled, they are calling men to rise,
And to follow where their torches flare against the midnight skies!
They are calling still for pioneers to break and blaze the way,
Hewing out new human highways for the hopes of that New Day!
For men of faith and courage, Christian men, in whom still dwells
High spirit of adventure, to dig in deserts, living wells
For the famishing and perishing, in the lands across the seas—
Builders of new empires and republics, framers of new destinies!
Pathfinders in the wilderness for the Kingdom that shall be,
Till all peoples with the freedom of the Truth shall be made free!
They are calling! He is calling—who but lately walked among,
And thrilled and touched and tendered, as with trembling tongue
He told to us the tragic story of his triumphs in Tibet,
With a heart that flamed with passion, that the world cannot forget!
Who will answer now and follow—go where Shelton would have gone?—
From the Hinter-Land of Heaven he is shouting still—"COME ON!"

—CHARLES BLANCHARD.

*Title of the last chapter of Dr. Shelton's book, *Pioneering in Tibet*, which begins with, "COME ON! The long fight for Tibet has continued for many decades and will be carried on and on until at last it is His!"

The Acts of the Apostles—Then and Now



"Have You Forgotten?"

THEN

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied and that were lame, were healed.

NOW

Andrew F. Hensey, of Bolenge, Africa, after an evangelistic trip in the interior, wrote as follows:

"One evening, just as it was nearing the sunset time, we rounded a curve and saw upon a little elevation at the side of the river a native village. Away in the background green fields and palms were bending in the evening breeze. We had been wont always in going up this river to stop at the village, and the chief, old Is'a Mboyo, had always come with his people to hear our message. Time after time when we had spoken to him of Jesus Christ, he had come, his old head bowed and hardly able to walk because of the years that had come and gone, and said: 'White man, you are not treating me right. I am an old man, ready to die. You say you have come here to break the bread of life. You give us only crumbs. It is very hard to understand. You talk just as though we knew everything, and we do not know anything. Can't you make it a little plainer? Because I am old and I cannot hear as once I did, neither can I understand as when I was a young man. Make it plainer, white man, because I am going to die pretty soon.'

"Over and over again I tried to make it plainer to the old Is'a Mboyo, and sometimes we had thought we saw even in his old face the breaking of the light.

"This time we knew it would be impossible for us to stop at his town—Bonkimo was its name. We had sent on word to another town that we would stop that night and tell them of the Christ. As we came to his town, we said one to another, 'We should have gone on the other side of this river, because when old Is'a Mboyo sees us go by he will feel very badly.' It was too late.

"Bending swiftly to the task, the paddlers shot quickly past the village. As we went we looked toward the town. It was the sunset time—one of those tropical sunsets never to be forgotten and never to be described. There, standing on the bank, was the old chief of the town, his head white with the years that had flown, his hands stretched out to us as if in petition. The last warm rays of the sun were falling in their rich colors upon his old face. Away across the waters came his voice, borne so shrilly to us. 'Locw'anko? Lotobungaki nde?' 'Where are you going?' he said. 'Have you forgotten us?' In sadness of heart as the canoe swept by he stood there on the bank. Three weeks went by. Again we came to Bonkimo town. When the canoe grated on the river bank we thought that we should see him standing there to welcome us, as he always had done. This time there was no welcome from old Is'a Mboyo. He had gone away to another land, from whence he could not return. Never again into his old ears would I have the privilege of pouring that sweet story of redeeming love. Is'a Mboyo is gone, but his words remain burned upon my memory—'Have you forgotten us?' "

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

To Whom the Way Has Been Made Plain

A Chinese Story-teller Telling the Story

By DR. ELLIOTT I. OSGOOD

THIRTY-THREE years ago last spring Shi Kwei-piao was baptized by Dr. Macklin at Nanking, the first convert to Christianity through the work of our Mission. He was then forty-two. Ever since he has made the preaching of the gospel his one business. At seventy-five he is still straight and going strong. During the past few years the summer heat has sapped his strength but with the coming of spring he seems to renew his youth.

—*Photograph by E. I. Osgood.*
Shi Kwei-piao at Seventy-five

Shi's face when in repose is that of a dreamer. When he is speaking it changes with rapidity uniting its expression with the words he is saying until at times one can literally read his message by his face. The horror of sin, the anxiety for salvation, the disappointment over failures, the weariness from fruitless labors, appear there in quick succession, to be in the end replaced by his beautiful smile as he pictures divine love for man. His voice is modulated to every expression. He may not have learned the antics of a Billy Sunday but he uses his whole body to express his meaning; and surely Billy Sunday has no greater command of American street language than has Shi Kwei-piao of the Chinese proverbs and short cut sayings.

At our Chuchow district convention last spring the evenings were devoted to evangelistic meetings for the town people. Shi was the chief speaker the second night and he had for his subject the one he loves best, Sin and Salvation. As he faced his audience that evening there came over his face a look of sadness. Often had he spoken to the people of this district but would he have many more opportunities? "You may not hear me again," he said, "so get it straight this time, for the things I am going to say concern your life and your hopes."

It was the usual mixed Chinese audience—men, women and children; illiterate and educated; Christian and non-Christian. When he began the room was comfortably full. When he closed it was densely packed and nearly all were standing. Ignorant women had scarcely taken their eyes from his face. Children had understood his illustrations and laughed with the crowd. Men had stood for an hour and had known no weariness. The preachers and foreigners present had listened as intently as those who for the first time heard the gospel. Once or twice I pulled my eyes away to look at the audience. Every eye was on the speaker.

Shi had pinned upon the wall his outline of "The Wages of Sin"—evil and sin combined as the Chinese express it. The character for evil is made up of two parts meaning ugly heart. Evil comes into man's heart, he said, first as the evil thought. Evil desire follows and then the poison fills his whole being. Some one had drawn for him a series of pictures of the heart. In the first one conscience as a star was located in the center. When evil thought came creeping in, the second picture showed the star of conscience being crowded to one side by the peacock of pride, the gluttonous pig, the wily serpent and the demon of envy. These grew in the third picture until the star of conscience was blackened and demons of evil desire completely filled the heart.

His second point was the outward manifestation of sin shown in the angry word or evil act. Confucius said sin was the doing any one of four negatives—seeing what we ought not to see, hearing what we ought not to hear, saying what we ought not to say and doing what we ought not to do. So the Chinese have made up their word for sin from the two characters "four" and "wrongs." The chief trouble is that we entangle ourselves in the net of sin— for evil habit is a net from which it is hard to escape. Once Shi had smoked opium and he knew only too well the net it had cast about him. Some of them were being entangled in the net of gambling, laziness, cigarettes or violent tempers. Had they considered that they had no way of escape from its toils? For the result of sin, said one holy writer, is death; sinking into engulfing waters, said another; destruction, said Jesus. The Chinese character for "destruction" is made up of "water" and "to destroy" and the latter contains the character for "fire." Water and fire—surely these are powers for completely destroying one!

The chapel was now packed with listeners. Shi stopped a moment to rest, but no one moved. They wanted more. To relieve our own tension and give him a short respite we broke into the hymn;

"In the Cross of Christ I glory,
Towering o'er the wrecks of time.

All the light of sacred story
Gathers round its head sublime."

It was an introduction to the second part of his address. He pinned up his outline on "Redemption" and began. "Confucius once said 'when one sins against Heaven he has no place to pray.' But Christ said," and Shi threw back his shoulders as he slowly repeated the glorious passage, " 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.' "

—*Photographed by Wallace R. Bacon.*

Chinese House Boats at Nantungchow

Some of these house boats are quite clean and comfortable and are much to be preferred to many of the houses on shore.

"Why do people burn incense and punched paper and candles? Why do some become vegetarians and others hang incense burners from hooks in their flesh? Why do men go to temples and pray to wooden idols? Why? Because we have sinned and separated ourselves from God. Sin has made us cowards. Sin has broken down our moral strength. Sin has made us tremble before every mysterious happening in life. We inflicted sin upon ourselves. No one compelled us to do wrong. Sin made us slaves but we were to blame. Sin bound us with the chains of evil habits and the wages of sin is death. We know this only too well, hence our 'doing good deeds for merit's sake.' But good deeds will not remit sin. Tonight I want to tell you that only Christ can remit sin. He was wounded for us. He went upon the Cross for us. He died and was buried and rose again for us."

Then Shi displayed a picture of the Cross upon which he had pinned the character "sheep." "Sometimes in our worship of Confucius we have slain a sheep or a bullock. The Holy Book calls Jesus Christ the Lamb who can take away the sins of the world. He was nailed to the Cross as I pin this character to the Cross." Then he unfolded the portion of paper under "sheep" and there was the character "me." "What is that character?" he asked the schoolboys. "Me, me," they responded. "What is it?" he called to the men in the back of the room. "Me, me, me," they responded. "Yes, me, me, me," he cried. "The lamb of God was nailed to the cross for me, for you. It is because of that great fact we can become righteous again." Then it suddenly dawned upon the audience that the two characters for "lamb" and "me" make up the more complicated one of "righteousness" and that "righteousness" nailed to the Cross in the form of the "Lamb" for "me" was something which greatly concerned their lives. Oh, you people who never have had the privilege of poring over the peculiar "hen tracks" of Chinese characters cannot dream of the riches or illustrations they furnish in the preaching of the gospel of Christ. You will only dimly perceive what I am trying to get across to you concerning the power of Shi Kwei-piao as a story-teller of the divine story.

From us he has heard many of our western stories, so he drew one from his memory box. It was the story of an American who while in a foreign port was taken and unlawfully condemned to death by the government there. The American consul had no army at his back to defend his countrymen and so the man was led out to be shot. When hope was all gone the American consul rushed through the crowd and wrapped the man in the stars and stripes and dared them to fire upon the flag. So Christ placed His own body between us and death when He was nailed to the Cross.

Boys in the South Gate Church, Nanking, China

Blanche A. Parker, now transferred to our school in Luchowfu, is fourth from the left. The third boy from the left is one of six in the church who has volunteered for the ministry. Miss Parker writes that he is very quiet and unassuming but a young man of splendid promise.

Shi turned back to his heart pictures. He turned over a page and there was the Christ come to drive the demons of sin from the man's heart. The blackened conscience was cleansed and again placed in the center. "When you take Christ into your hearts," he said, "sin shall no longer have dominion over you. Ye are new creatures in Christ Jesus."

"Here he is seventy-five years old," said one of the pastors as we prepared for sleep. "None of us can come anywhere near him in his power to bring the claims of Christ to men's hearts. What shall we do when he is gone?" and there was a catch in his voice.

During these more than twenty years in which I have had the joy of fellowship with Shi Kwei-piao there stand out in memory a few of the great addresses he has made. Once at a little convention in Chao-hsien, he quoted from Exodus, "What is in thy hand?" then opened to the Gospels and added, "The Lord hath need of it." Shi had the gift of a Chinese story-teller. For twenty years before his conversion he tramped the country and thus made his living. That was all he had to give to the Lord but it has been all given. At another time he was speaking at Wuhu. I think his text was "Seek ye first the Kingdom of God." For thirty-three years he has sought nothing else. It has been his chief theme. Men at that time leaned forward in their seats as he pointed out that one supreme thing. When the new Presbyterian church in Hwai-yuen was being dedicated Shi was asked to preach in the evening. "Ye are God's building," he said and then put them into the building of God as bricks and timbers and stones and tile, each in his own place and all to make the divine, perfect, eternal Temple. He has been willing to be a stepstone, or a brick, or a fitted timber, in sight or out of sight that the Temple of God might be built. What indeed, shall we do when he again meets Mr. McLean and Mr. Rains over on the other side?

Chuchow, Anhwei, China.

The Lure of the East

Professor and Mrs. McGavran Return to India

By CHARLES T. PAUL

"Let us seek the far-off ranges where the Christless hordes are waiting,
Let us journey to the needy land we know;
There's a whisper in the midnight, there's a star above to guide us—
O, the East is calling, calling, let us go!"

"AN inverted patriotism" is what the late Principal Forsyth called that zeal for distant lands which characterizes the true foreign missionary. Once having devoted himself to the service of Christ in a non-Christian country, he can rarely be content, for whatever reasons, to settle down in America or England; his eyes will be straining beyond the horizon, and his heart tenderly turning toward the land that became his elected home and the people whom he learned to love. When, after his first period in India, Lord John Lawrence, the famous Christian Governor of the Punjab, was told by his physician in England that he must relinquish all thought of resuming his over-sea commission, he replied, "If I can't live in India, I must go and die there," and, the following year, he again landed in Calcutta. "The lure of the East" had cast its spell over the young statesman and won him to India forever.

In the case of the missionary who has worked in the Orient "the lure of the East" is sublimated into a spiritual attraction—the call of God. How irresistible this call may become is illustrated in the recent decision of Professor and Mrs. John G. McGavran to seek another term of service in the field of their early labors. There is no more striking event in the current history of the Disciples of Christ than the impending return to India of these well-known missionary leaders. They will leave America in July and expect to reach their destination in October. On Commencement Day, June seventh, they will sever their professorial relations with the College of Missions, where for nine years Professor McGavran has occupied the chair of Comparative Religion and Indian Languages, with Mrs. McGavran assisting him in Hindi. Of their contribution to the spirit and achievements of the College, more ample statement will be attempted later. At present the loss to the faculty seems irreparable and their association with the student body will be greatly missed. Recently the students, faculty and board of trustees gave a preliminary farewell reception in their honor, presenting them with a sum of money toward a camera. The presentation was made with beautiful Indian ceremony. Turbaned attendants decked the recipients with garlands of flowers, and read them an elegant address in Hindi.

Among the considerations which culminated in this important decision are the following: (1) On his acceptance in 1913 of an appointment to the faculty of the

College of Missions, Professor McGavran reserved his liberty and announced his intention of serving again in India, when the way should open; (2) Mrs. McGavran fully shared this desire and purpose; (3) The missionaries in India have been urging their return; (4) The United Christian Missionary Society decided in favor of India, notwithstanding the great need of the continuance of Professor and Mrs. McGavran at the College of Missions; (5) The growth and education of their children had so far progressed that the path to return seemed clear; (6) The general situation in India, with the complex problems arising from the political unrest in its bearings on the missionary enterprise, challenged them anew.

The United Society, the College of Missions, the India Mission and the friends in general of Mr. and Mrs. McGavran, will recognize that the years of self-enrichment and experience at the College of Missions, added to their former service as missionaries in India, will send them back with unusual preparation for the tasks which will confront them. Best of all, going back to India is but following the gleam, turning homeward to the land of their first devotion. "The lure of the East" has conquered once again.

Eighteen years Professor McGavran has already given to India. He went out under the Foreign Christian Missionary Society in 1892 and worked at important stations in the Central Provinces, at Harda, Bilaspur, Kawardha and Damoh. At the last named station and its environs he did monumental service as joint missionary and government relief officer in the great famines which raged between 1895 and 1902. His experience was varied and extensive, as evangelist, educator, editor, administrator, architect, orphanage superintendent and language examiner, by all of which his versatility and competence were established. Mrs. McGavran, to whom he was married in 1895, was formerly Miss Helen Anderson, the daughter of an English Baptist missionary. She first went to India with her parents at the age of two years, and spent her young life there, except her college years in England. She speaks Hindi with the accent and fluency of a native.

In 1910 Mr. and Mrs. McGavran came to America to educate their children. At the College of Missions, where they have assisted in the preparation of candidates for many fields, they have realized continuity in their missionary service, particularly in the large groups who have gone out from their classes to India itself. What a welcome awaits them from old College of Missions students!

Through his scholarly work at the College of Missions in Hindi and Urdu, and in the non-Christian religions, Professor McGavran has won wide recognition in America and Asia, as a missionary educator and an authority on India. But the outstanding impression which he and Mrs. McGavran have left upon all who know them is that they are true missionaries of the life and love of Jesus Christ—turning their faces to the land of their hearts' desire.

They will be accompanied by their youngest daughter Joyce. Their eldest daughter, Grace, remains in America as librarian of the College of Missions. Edward, their second son, will finish his course at Butler College. Their eldest son, Donald, is a graduate student at Yale, and is preparing to join his parents as a missionary in India.

In connection with his service on the field Professor McGavran will devote some time to research work, the results of which the College of Missions hopes to make available for future students. The College, therefore, will think of Mr. McGavran as our Professor *in absentia.*

College of Missions, Indianapolis.

Abram E. Cory

AFTER twenty-three years of service as missionary and secretary Abram E. Cory will return September 1, 1922, to a local pastorate. Kinston, North Carolina, will be his field, and the church there is rejoicing over his acceptance of their call.

Among the Disciples of Christ he is known and honored chiefly for his leadership of the Men and Millions Movement. Of his service in that capacity the Executive Committee of the Movement at its meeting April 29, 1922, made the following statement in accepting his resignation.

"Growing out of the Million Dollar Campaign of the Foreign Christian Missionary Society, of which Mr. Cory was both the founder and leader, the Men and Millions Movement introduced a new era in Protestant stewardship in America. While setting a new, high

Abram E. Cory

standard in the scale of individual gifts it put the chief emphasis upon the prior consecration of life with its motto, 'We seek not yours but you.' Its total pledges of over seven million dollars, its awakening of over seven thousand young people to the earnest consideration of Christian service for life and its introduction of the Every Member Canvass in a thousand representative churches set the cause of missions forward a quarter of a century and literally saved the life of half a dozen indispensable colleges. Its larger fruitage appeared promptly in similar movements in other churches whose greater age, larger resources and more experienced members enabled them to far outstrip our numerical results.

"The rich fellowship of the movement, both in the Executive Committee and in the team afield, will yield life-long satisfaction to all who bore a part in the great enterprise. The rare combination of discipline, comradeship and worship was and remains unique in the annals of religious work. The large caliber of the leader was manifest in the fact that he never seemed to be embarrassed by having all of the members of the Executive Committee except its Chairman almost continuously on the team. In the field they obeyed him to the letter; in the committee room he bowed to their decisions promptly and cheerfully, even when adverse to his most cherished desires."

Mr. Cory's extraordinary ability was again recognized and exemplified in the Interchurch World Movement in which he directed the vast operations of the field department, and secured a degree of cooperation and fellowship among the Protestant forces of the United States that will be yielding rich results for generations to come, in spite of the failure of the financial campaign of the Movement.

It is natural that after such long and arduous labors, involving almost constant absence from home, both Mr. Cory and his family should insist upon his right to settle down in a pastorate and forego all sorts of promotional work. The necessity for acquiescing in this decision is especially regretted by the Executive Committee and officers of the United Christian Missionary Society who were counting on his active fellowship in their great tasks. Their regret at surrendering his full time service is tempered by the assurance, which he scarcely needed to voice, that his prayers, counsel and cooperation will continue to be given unstintedly to the work which he has helped in an extraordinary way to bring to its present large measure of success.

Present Service and Immediate Needs of Church Colleges

(*As Viewed by Their Presidents*)

By G. I. HOOVER

IN a former article in the May issue of WORLD CALL, consideration was given to eleven of our colleges. Facts were given in relation to each of these institutions showing how vitally their work is related to that of the churches. In thus giving the results of a questionnaire sent to their chief executives, the reader must be impressed with the remarkably close integration of the work of our churches and colleges. While appreciating this distinctly vocational contribution, we should recognize that it is not the only business of a Christian college to train preachers and missionaries. As an educational discipline the well equipped Christian college offers unsurpassed advantages to the undergraduate student. It presents the opportunity to all young people to pursue an education under Christian auspices. It is in the undergraduate period that life friendships are formed. In the Christian college where the student in the course of the school year may come to know well and intimately many fellow students, the best results in friendships are realized.

BIBLE COLLEGE OF MISSOURI, Columbia, Missouri; G. D. Edwards, dean; founded, 1896; established in immediate proximity to the University of Missouri. It is now closing the best year in its history; enrollment last year, 304; 49 in excess of its best year previously. It has fifty-five students enrolled preparing for the Christian ministry, mission field and other religious callings, such as Y. M. C. A., Y. W. C. A., Sunday school work, social settlement. Dean Edwards makes the following statement:

> It needs additions to its faculty which can not be made until its endowment is heavily increased.
>
> It needs an auditorium as it has at present no room which seats more than fifty persons. The present building was constructed with a view to class rooms and offices. It is impossible to rearrange it so as to provide an auditorium.
>
> The Bible College should do away with its dormitory feature. A dormitory is a constant source of annoyance in a building where classes are conducted. The dormitory space will be needed as teachers are added to the faculty.
>
> The Bible College administration is convinced that a Ministerial Week should be established at Columbia—comparable for the preachers of Missouri to what Farmers Week is to the farmers and Journalism Week is to the newspaper men of the state. It would result in great good to the preachers of the state and would recruit many men for the ministry from the students of the state university. But, this can not be undertaken without a prospect of funds for its maintenance from year to year.
>
> The work the Bible College is ambitious to do must remain abridged and the church must suffer the loss resulting therefrom until money is provided to meet these most urgent needs referred to above. Properly equipped, the Bible College of Missouri will render the church an unsurpassed service.

CARR-BURDETTE COLLEGE, Sherman, Texas; Cephas Shelburne, president; a standard junior college and school of fine arts for young ladies; its academy offers four years of standard high school work and the junior college two years of standard college course. The work done is recognized by the state department of education and teachers' certificates are conferred. The institution is a member of the Texas State Association of Colleges. Buildings and grounds are valued at $200,000 against which there is not a dollar of indebtedness. The school is the property of the churches of the Disciples of Christ. President Shelburne makes the following statement:

Carr-Burdette College offers a home, a safe, refined, Christian home for girls. Students and teachers live together in the beautiful girls' home as one big, happy family. The prospects for the coming session are most promising. Our problem is room. We should add a new wing to our present home that will accommodate fifty more girls. This addition will cost at least $25,000. Our immediate needs are as follows:

Steam heat in the administration building—the plant can be put in for $3,000 and the same boiler now used for the home can heat both buildings at a great saving of labor and fuel.

On account of some changes made in the city water system, we must put in a new sewerage system that will cost $1,000.

On account of the rapid growth of our music department, we must have some new pianos which will mean an expenditure of some $2,000.

Additional books for the library, $500.

Improvement on the grounds, $500.

Money for literature and advertising, $500.

We need some $8,000 for necessary improvements and equipment before the opening of the next session September 12, 1922. With the high grade of work that the institution is doing, the valuable property we have, the standing and growing reputation the school has attained, by the additional expenditure of a little money Carr-Burdette can be made one of the leading, substantial junior colleges in the brotherhood of the Disciples of Christ.

EUREKA COLLEGE, Eureka, Illinois; L. O. Lehman, president; 601 young people have been graduated from this institution; 400 ministers of the Disciples of Christ have been educated in Eureka College; about seventy men and women, alumni and former students have entered missionary service at home or abroad. Three hundred are enrolled for the present year.

The immediate need of Eureka College is not equipment for with the exception of some minor items and additional housing for students, the present equipment is fairly adequate; the need is not for higher academic ideals, for the present faculty is committed to the program that will make the institution one of the best undergraduate colleges; the need is not especially for more students, for the number of students cannot be largely increased until facilities for housing them are increased. The great need is for more adequate resources in endowment and gifts to the current expense to support the present program of the college. The endowment of the institution is from four to six hundred thousand dollars less than is absolutely necessary to support the program which the institution is now carrying on even if the churches continue their present basis of support. If the support of the churches should be withdrawn, the institution is practically $800,000 short in endowment. There is no way to curtail expenses and maintain the efficiency of the institution. Expenses have already been cut to the minimum.

During the past seven or eight years an indebtedness has been growing which, on the side of current expenses, amounts to $50,000 and on the side of equipment amounts to $20,000. The immediate problem, which is also the immediate objective in the endowment campaign now being projected, is to clear away all the indebtedness and add $400,000 to the endowment. Of the new endowment the General Education Board proposes to give $135,000 if the balance is completely realized. The accomplishment of this task within the next fourteen months will determine very largely the future of the institution.

HIRAM COLLEGE, Hiram, Ohio; Miner Lee Bates, president; twenty-four students for the ministry at home and twenty-nine for the mission field are enrolled at Hiram this year; of the alumni of Hiram College, 172 are ministers, 52 are missionaries and 285 have been engaged in the altruistic professions. As to the needs of Hiram, President Bates submits the subjoined statement:

The immediate urgent needs of Hiram College in the way of permanent funds are:

1. Obligations already assumed		$100,000
2. Buildings and Equipment:		
Enlargement of the Library	$20,000	
New laboratory equipment	30,000	
Chemistry building	100,000	
New men's gymnasium	125,000	
General improvements	25,000	
		$300,000
3. Additional endowment		$600,000
		$1,000,000

Our present rate of growth will make additional buildings and endowment totaling another million urgent within ten years.

ILLINOIS DISCIPLES' FOUNDATION, Stephen E. Fisher, president; located at Champaign, Illinois, the seat of Illinois State University, one of America's greatest state universities. Our Foundation there is responsible for 750 Disciple students (that is, students who state that the Christian church is their preference); instituted in 1916. At the present time it is providing a staff of four full-time workers with students, including a Bible teacher, William V. Roosa; student pastor for men, E. J. Muffley; student pastor for women, Miss Jeannette Benson; Mrs. Mabel Carlock, matron of Bethany House, our home for Christian church girls.

The needs as viewed by President Fisher are the following:

A modern student social center and educational building to house the social work and classes in religious education being carried in connection with university work for credit by the Illinois Disciples' Foundation.

A new church building at the campus to supplant the present building which is inadequate in every way to fully meet the needs both of a growing congregation and a steadily increasing student constituency. These needs are most urgent.

The Illinois Disciples' Foundation is looking forward to a campaign for at least $1,000,000 to provide buildings, equipment and to make a start at least towards an adequate sustaining fund.

INDIANA SCHOOL OF RELIGION—Joseph C. Todd, dean; founded October 29, 1910; located at Bloomington, alongside Indiana University. This university enrolled 4,000 students last year, of whom nearly 800 were from Christian church homes. We own there six properties at the southwest corner of the university campus.

The most pressing immediate need of Indiana School of Religion is to be relieved of the indebtedness, most of which was assumed recently in the purchase of adjacent properties at the cost of $30,000. Between now and the first of next August this indebtedness should be cared for entirely.

As yet the school has no endowment and, therefore, must depend entirely on budget and individual offerings for annual sup-

port. These should be increased and an endowment should be added to the school as quickly as possible. As soon as funds become available an adequate School of Religion building should be provided. Also, a more adequate hall for boys and a residence hall for girls. The work has reached a place in its development where a minimum of $900,000 is warranted immediately in buildings and endowment.

JOSEPH C. TODD.

LYNCHBURG COLLEGE, Lynchburg, Virginia; J. T. T. Hundley, president; of the students enrolled this year thirty-two are preparing for the ministry and sixteen for the mission field; twelve of the enrolled students are preaching regularly for churches; although one of our younger institutions, fifty of its alumni and ex-students are engaged in the ministry and 250 in the altruistic professions.

$500,000 endowment for the present work—the completion of the present campaign for endowment should insure this.

The college must receive annually for current expenses not less than $25,000 from the churches.

It should add three other departments of collegiate work which will demand six thousand or more annually to sustain same.

A separate library building and ten thousand volumes of books in addition to its present choice selection of five thousand volumes now on its library shelves.

A president's home. At present he resides in the girls' dormitory. This is not conducive to the best results with an overworked official of the college.

A science hall with three floors serving respectively chemistry, physics and biology with its kindred subjects. At present different rooms in the administration building are used for these purposes and as adequate equipment is used as the rooms will justify. Some one could add greatly to our efficiency by furnishing the money to build this hall.

A gymnasium, and seventy-five thousand dollars has just been subscribed by the good citizens of Lynchburg city to erect this building.

Another boys' dormitory to care for our great increase in male students.

The people in its territory need to know that the college is a duly accredited, senior institution, the preparation of whose faculty represents work in twenty-two outstanding universities.

The brotherhood needs to know that when the gymnasium is completed people outside our brotherhood have spent forty-four thousand dollars more in the erection of buildings on the college ground than our brotherhood has expended.

J. T. T. HUNDLEY.

MIDLAND COLLEGE, Midland, Texas; J. T. McKissick, president; this school suspended operations at the end of the winter term for lack of funds. Having no stable income, the president of the school was compelled to spend most of his time in the field holding evangelistic meetings to provide a supporting base. In writing of this matter President McKissick adds:

The needs of our unendowed colleges are as perpetual as the presence of the poor; we lack sadly in library and laboratory equipment, especially, when compared with state schools, yet I am a staunch believer in the small college.

MISSOURI CHRISTIAN COLLEGE, Camden Point, Missouri; R. L. Thorp, president; this is one of the oldest colleges of Missouri and the oldest college of the Disciples of Christ in the state, having been established in 1854. It is a junior college for young ladies. Both its preparatory work and its two years college work are fully accredited by the University of Missouri and other standard colleges of that state. Located in the northwestern part of Missouri, near both Kansas City and St. Joseph, it has a splendid field.

Missouri Christian College at Camden Point, Missouri, has rendered a distinct service through a period of almost three quarters of a century. But this has been made possible under great difficulties and only because of the generosity of a few faithful friends. With the new order of things in the educational world, it has been necessary to enlarge our educational program. To put the college on a standard junior college basis it was necessary to increase the faculty and equipment and to pay larger salaries for better qualified teachers. This has made the necessary operating expenses considerably more than our income for several years. This expense cannot be reduced and we still need to make improvements to keep pace with educational progress. To meet this deficit, our immediate need is for increased educational offerings for it is impossible to continue running behind each year. The permanent need is for an endowment adequate to provide funds for maintenance and improvements. As a junior college we should have $200,000, whereas we have less than $50,000. We also need funds for enlargement. We have a limited dormitory capacity and it is impossible to make plans for expansion until we get more room.

R. L. THORP.

SOUTHEASTERN CHRISTIAN COLLEGE, Auburn, Georgia; A. R. Moore, president. This is our one college attempting to serve the great states of Georgia, Florida, Alabama and Mississippi. No more strategic step could be taken for the strengthening of our cause and the evangelization of this great southeastern section than a concerted movement for the adequate equipment and endowment of Southeastern Christian College.

Southeastern Christian College needs to begin at the ground and build over again. A new site should be secured, for a school serving several states should be located in a strategic center—a center recognized by all the states served for its commercial, intellectual and religious importance. Such a site being secured there should be available a sum of not less than fifty thousand dollars a year for three years for buildings and equipment. Then comes the question of endowment. No school can hope to live and do an adequate work without endowment, and there is no limit to be set for that; the larger the endowment, the better.

Perhaps there is among us today no field of greater importance in which to establish a strong institution of learning than the southeast. It is a growing section, already having a vast population, but with infinite possibilities for the future.

We need to have friends come to our aid and help us to establish such an institution. We are doing our best and expect to continue the effort to solve this problem; but, somehow, we wish a great brotherhood could get under this task and lift it for us, to the end that we might stand on our feet and do the work begging to be done.

A. R. MOORE.

TRANSYLVANIA COLLEGE, Lexington, Kentucky; Thomas Macartney, acting president; A. D. Harmon, president-elect; W. C. Bower, dean of the Bible College. For the present school year ninety-three ministerial students are enrolled; thirteen are preparing for the mission field; thirty of the ministerial students are preaching for the churches; of the alumni and ex-students more than 1,400 are ministers and 335 are definitely tabulated as having served as teachers, in social settlement work, as nurses and in other altruistic professions. Acting President Macartney submits the following statement:

As to the definite needs of Transylvania College and the College of the Bible, which are very many, I tabulate here only those most pressing.

An increase in our present endowment of at least $500,000—$250,000 of which should come to us within the next sixteen months. This is needed to increase the salaries of our professors and to buy additional books for the library and additional equipment for all the courses in laboratory science.

A commodious fire-proof library building that would cost not less than $150,000, to house safely and adequately the famous old library of Transylvania College and the growing new libraries of Transylvania College and the College of the Bible. This need is becoming absolutely imperative.

An additional building for the teaching of physics and chemistry.

Special endowment funds to endow fully or in part a chair of Education in Transylvania College and an additional chair in the College of the Bible.

An additional endowment for general purposes to cover the cost of current expenses and to render unnecessary any annual deficit.

The institutions are members of all the standardizing agencies and their graduates at present receive full recognition for work done by all the graduate universities and theological seminaries. It will not be possible for the institutions to maintain these high standards much longer unless increased endowment and funds for buildings and equipment can be procured.

A Recent Letter from Dr. Hardy of Tibet

Mr. Stephen J. Corey,
St. Louis, Missouri.
Dear Mr. Corey:

Dr. Shelton left Batang for Gartok on February 15th, planning to see the Governor of Eastern Tibet and then to return to Batang and make final plans for the trip to Lhasa. At the end of the first stage south of here a letter came from the Governor asking that the Doctor delay his visit, as permission to make the visit must be obtained from the Galon Lama at Chambdo. So on the morning of the 16th Dr. Shelton started back to Batang. At two p. m., when only about six miles from Batang, the party was fired on by robbers. Dr. Shelton was riding in front, and just as he rounded a curve in the road the robbers opened fire. The first shot hit the Doctor. The other members of the party, the cook, the deposed Batang Prince, and the Doctor's Tibetan teacher, thought the Doctor had shot at a rabbit, but as they came around the corner they saw the Doctor in the road. A number of other shots were fired but the rest of the party were unhurt. The robbers in due time sent down some of their men and drove off most of the pack animals. (So far, I have seen only one mule load not taken by the robbers.)

The Batang Prince came on to Batang as soon as he could and reported the matter to Mr. MacLeod. His report was that Shelton had been wounded and was unable to travel. He said that we must take a stretcher on which to bring Shelton to Batang, and that he wanted a tourniquet for Shelton's arm, which was bleeding badly.

This report came in about four p.m., and I put a few things into my pocket, borrowed the Prince's horse and started at 4:23 for the place. MacLeod looked after getting the stretcher-bearers and followed me, Morse and Duncan also going with the stretcher. After hard riding for an hour I reached the Doctor who was then unconscious, with no pulse and showing signs of severe hemorrhage. The bullet had entered the outer condyle of the right elbow, had torn off the inner condyle and had entered the side about the level of the elbow. Before loss of consciousness, the Doctor took a hypo of morphine and strychnine and improvised a tourniquet with his handkerchief and riding-whip. The men who remained with him had done all they could to make him comfortable, using saddle blankets for a bed, and were preparing the Doctor's cot to take him to Batang. I put on the tourniquet, gave him some more strychnine, re-dressed the wounds and got under way for Batang at six o'clock. We met the party from Batang about a mile from the scene of the tragedy. The poles on the cot gave some trouble at the top of the pass, and after a couple of miles more Dr. Shelton complained of the poles hurting his hips. So we changed him to the hospital bed which we had rigged up on stout bamboo poles to use as a stretcher. During the last mile he was in pain again and wanted to change his position. Before we reached Batang more than fifty (probably one hundred) people met us, to help carry the stretcher or to light the way with pine torches.

We reached our home at 10:10 p.m., and the Doctor was conscious and in pain. I gave him some morphine and made a more careful examination of the wounds. Once or twice after reaching home he wanted water and asked to sit up. His condition was such that anything more than applying temporary dressings, after cleaning the wounds, was out of the question. (I omitted telling you that Dr. Shelton, after he was shot, swabbed the wounds with iodine.) The turn for the worse came about midnight, and at 12:48 a.m. Dr. Shelton answered the summons to the higher life.

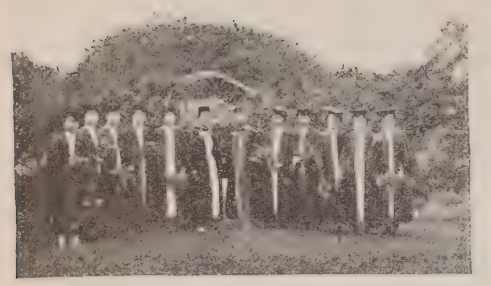
I have stated these facts at length. None of us can express our feelings at this time. The cause of the whole matter is the inability of the Chinese officials to govern this part of the country. I believe I am safe in saying that I have treated an average of a case every two months, and more than that number of men have been killed at this place. It is within six or seven miles of Batang, but the officials and soldiers roll another opium pill every time a fight takes place on the pass and say it is too bad!

But, enough. We are starting a cable for America at daylight, and this is to add to the sad news you should receive days before this letter arrives. Please try to express to Dorris and Dorothy, the father, mother, brothers and sisters, our deepest sympathy in their loss which is, though to a less extent, our loss also.

W. M. Hardy.

Batang, West China.
February 17, 1922.

Things You Ought to Know



The 1921 Graduating Class, Gingling College, China

Following the revolution in China several years ago, in which Dr. Macklin helped to save the city of Nanking from destruction, the Chinese people discarded the queue—"pig-tail." It is said that there is scarcely a boy or man in Nanking who now wears the queue.

Dr. Macklin's original hospital is now a part of the University Hospital, of the University of Nanking. Last year this hospital, along with our two others in China, gave 52,097 medical treatments. The missionaries in China last year baptized 151 converts.

Some of the Missionary Children of India

There is a leper church at Mungeli, India, composed of about 75 members. They observe the Lord's Supper every Sunday. Leper elders preside at the communion table and leper deacons pass the emblems. They have a leper band or orchestra, with several different instruments. They sing with enthusiasm, and are very loyal to Christ and the church.

India has more mission stations than any other field under the United Society. The stations number 13, and around these stations there are nearly 2,000,000 people depending upon our missionaries for the gospel of Christ.

Filipino Girls in Our Christian Home in Vigan. Mrs. Swanson in the Center

The evangelistic work in the Philippine Islands ranks next to that of Africa in the number of converts. The American schools and teachers have greatly aided the evangelistic program in the Philippines. No nation of the world ever did so much for a colony in so short a time as the United States did for the Philippine Islands.

The educational program makes it possible to secure fairly well trained preachers and evangelists. After they have received their Bible courses, they become most effective preachers. There are now 91 churches in the Philippine Islands, with a membership of nearly 8,000. There were 652 baptisms last year.

A Religious Shrine in Tibet with Its Prayer Flags

The area immediately around Batang, Tibet, has a population of about 50,000. The whole Tibetan population is about 6,500,000. Our little Tibetan church at Batang now numbers about 50 members. This little church observes the Lord's Supper every Sunday, and thanks for the loaf and the cup are spoken in the Tibetan tongue. That is the only service of its kind in all the land of Tibet. One of Dr. Shelton's dreams was to have such a service in the city of Lhasa. Some day that dream will come true.

The United Society missionaries in Africa have added one new written language to the world's languages. When they began their work at Bolenge more than twenty years ago, there was no written language and no printing press with which to create one. Now the printing press at Bolenge, on the banks of the Congo, prints nearly 2,000,000 pages a year. Nearly the entire New Testament in the Lonkundu language has been printed. Our missionaries there now, with the assistance of their native helpers, read and teach the New Testament in the Lonkundu language at 315 outstations. They baptized last year, 1,436 converts.

The Spanish-speaking island of Jamaica has several different mission boards at work there. The work is progressing in a splendid way. A few devoted missionaries are trying to bring these black people to a knowledge of Christ. Nearly

The First Missionary Home Built in Lotumbe, Africa, in 1911

About Foreign Missions

200,000 people are in the areas where our missionaries labor. This would make an average of about 16,000 people for each missionary.

In the new field of the United Society, in Central Mexico, a fine beginning has already been made. There are 14 missionaries already at work with others in preparation.

There is one church, with a membership of 139, and 6 outstations. There were 55 baptisms last year. There are 6 Sunday schools, with an enrollment of 350, and 4 Endeavor Societies. An orphanage has already been started, which is having a splendid influence upon the people. Evangelism, with the open Bible, schools and orphanages will help to win the people from the blight of Romanism to the simple gospel of Jesus Christ.

One of the "inland empires" of South America is Paraguay. It is reached by steamer 1,000 miles up the river. For centuries no Protestant missionaries have lived there. Now the United Society has opened up work in the capital, Asuncion.

The school there, under the supervision of the missionaries, has a reputation of being one of the best in all Paraguay. The sons of a former president are enrolled as students. We now have 2 churches in South America, with a membership of 108. There were 12 baptisms last year. The open Bible of the Protestant can always win its way against the closed Bible of Catholicism.

The Disarmament Conference has greatly increased the confidence of the Japanese people in America. This program will greatly lessen the taxes of the Japanese people who are overburdened with taxation, perhaps more than any people of the world. International good-will is always an aid to the missionary cause. The Japanese Government now recognizes Christianity as one of the three influential religions of Japan. In 1850 edicts were posted throughout Japan, forbidding any one to teach Christianity. Mutual understanding has wrought mighty changes in a short length of time. The United Society has 28 missionaries, 24 churches, 38 outstations, and 103 native workers in Japan.

One of our Jamaican Evangelists with His Family

Around the Medicine Man in Mexico

Some of the Faculty and Students in the Theological Seminary in Buenos Aires. Seated, left to right: R. B. Lemmon, C. A. Vannoy, J. E. Gattinoni, T. F. Reavis

A Beggar before the Temple Gate in Japan

The United Society has 8 missionaries at work in Porto Rico. Last year 21 Sunday schools were conducted with an average of 892 in attendance. Fifty-seven regular weekly services were held, some new points having been opened. The total number of baptisms for the year was 55, making the present membership 734. One new chapel was built last year. A concerted effort has been made in the island to promote family worship. In April the campaign was directed toward building up the Sunday schools and Young People's societies. In May stewardship will be stressed and in June Christian literature. The need yet is great.

The Children's Day offering the first Sunday in June, will help to support all of the above work. $200,000 is greatly needed to help support this growing foreign missionary work around the world. The call of the world is always the call of Christ, for Christ is the Savior of the whole wide world.

Ready for an Evangelistic Tour in Porto Rico

Saints, Superstitions and Sanitation

By E. K. HIGDON

SEVENTY per cent of the people born in the Philippine Islands die before they are twenty-one years of age. More than a third of the Filipino babies die before they are a year old. In 1919, 308,303 babies were born and 154,886 children under five years of age died. In the same year the number of deaths in the Islands exceeded the number of births by 16,048. The Wood-Forbes Mission which spent almost a half of the present year making a thorough-going study of conditions throughout the Archipelago found that one of the urgent needs is a more adequate provision for fighting disease. Something must be done to save the race. Governor-General Leonard Wood has emphasized this fact in practically all of his public addresses and one of his first acts after taking the oath of office was the calling of a child welfare conference to meet early in December. The Governor is a medical man and realizes the grave dangers which threaten the Filipino people. The Bureau of Public Health has done a remarkably fine work and steps are being taken to improve its service.

In 1914 "the Government Committee for the Investigation of Excessive Infant Mortality in the Philippine Islands" submitted its report under the title, "Infant Mortality in the Philippine Islands." The report was published in a volume of 734 pages, less than half a hundred copies were circulated and the report was suppressed because it contained too many facts detrimental to the policies of certain politicians. In this volume one chapter, devoted to a discussion of "Social and Political Economy and Infant Mortality," shows the connection between the high death rate and the superstitions of the people.

"There are two principal types of ignorance," the authors say; "(1) That which may be called a negative type, which is purely and simply a lack of knowledge, with a willingness to drift in any direction.

"(2) That which assumes a knowledge which has its origin in superstitions, and is characterized by an active refusal to accept and follow competent advice."

There is a close connection between superstition and health.

What do the saints have to do with the superstitions?

Saints

The Philippines is a land of saints—with a few sinners scattered around for variety. Each town has its patron saint and once a year the people celebrate his day with feasts and processions, with dances and prayers. Barren women petition one saint for children; anxious farmers pray to another for good crops; frightened people march in torchlight processions during epidemics and beg a third saint to protect them from the ravages of the disease; everybody exclaims upon the least provocation, *Sus-Maria-Josef*, an abbreviated form of the Spanish for Jesus-Mary-Joseph, a powerful magical formula addressed to the most "divine trinity on earth." And then, lest any be left out, there is a day set apart for *Todos los Santos*, all the saints.

Superstitions

The Filipinos also have their full share of superstitions. Many of them are the direct descendants of the pagan days of four hundred years ago when witches and medicine men, charmers and fortune-tellers practiced their enchantments and magic, their sorcery and witchcraft. Our laundress lost a garment in the wash and could not find it anywhere. Her husband declared that he could discover it if he could get some one to bewitch him. In the report on Infant Mortality the following is recorded:

> A pupil residing in Manila was excused from school suffering from headache and dizziness. He promised the principal to take some medicine and return to school when recovered. A few days later, he came back still sick and explained that his uncle was also sick and a friend of the family had discovered that their illness was caused by a *mangkukulam*, or witch. The family friend pounded the boy's finger and hoped that the spell was destroyed. He also promised that if the spell continued the witch would be properly disposed of. The principal was interested to learn that a large percentage of the children in the school had a personal knowledge of *mangkukulam* activities.

The *asuang* is a powerful spirit dreaded by women expecting soon to be mothers. He is half man and half beast; he goes around at night, trying to get the blood of the woman and to steal the child; he travels either through the air or on land and is guided in his searching expeditions by a bat. Pregnant women scarcely ever feel free from his depredations. During the latter months of pregnancy the woman must sleep under a black cover so that the *asuang* cannot see her. In many cases a fire is kept burning under the house so that the smoke may keep this terror-inspiring creature away. It is very dangerous for a woman to go out after night because the *asuang* is likely to come along and influence the child so that it will also become an *asuang*. Dr. Rebecca Parish of Manila tells of an entire family of beautiful girls in the province of Tayabas who all suddenly became *asuangs* one night.

Ghosts are quite commonly seen and heard and smelled. Young women living in one of our dormitories slept very restlessly for several nights after the death of one of the students during an epidemic. Some of them knew that the ghost had been through the building in the night because they had smelled it.

Saints and Superstitions

We have saints and superstitions. Is there any connection between the two? The Catholic church instead of dispelling the ignorance which makes superstition

possible has, during four centuries, drilled into the minds of the people a type of teaching calculated to increase their belief in, their fear of and their dependence upon spirits, good and bad. No less an authority on matters Filipino than Dr. T. H. Pardo de Tavera, one of the best educated Filipinos now living, a scholar who was recently seriously considered for the presidency of the University of the Philippines, holds this view. I quote from his essay on "The Legacy of Ignorantism" published in the Filipino Journal of Education in October, 1920:

All the fear of the mysterious as well as the belief of the Filipinos in unseen powers which took away life, attracted misfortunes, gave victory or conduced to disaster was conserved, changing only the concepts that they had about the spirits that governed the affairs of life and the phenomena of nature. The patron saints recommended by the missionaries (Catholic) came to take the place of the ancient *anitos*, representative of their past, to which they had given intervention, in their idolatry, in all the affairs of life.

When the missionaries preached their religion, they condemned the old Pagan superstitions but they taught new superstitions more powerful than the original, more powerful, not only because of the prestige of the new patrons who are all members of a Celestial Court organized as an earthly aristocracy and headed by God, Creator of the universe, but because the people communicated with God in the same tongue which the ordinary man supposed was spoken by Him, the Latin tongue, in which the priests said their prayers and sang their hymns.

Until the American occupation practically all the education in the Philippines, lay and religious, was under the control of the church. Dr. Tavera declares that the only religious literature accessible to his people in those days were the *Novenas* and the *Pasions*. The *Pasion* was an account in verse of the Passion of Christ and an abridged edition of the history of the church. The *Novenas* were religious pamphlets, each dedicated to a certain saint, and each containing a system of prayers which must be addressed to the saint in order to get him to perform his miracles. The prayers must be said every day for nine consecutive days. The *Novenas* were sent broadcast throughout the Islands in both Spanish and the dialects. One published in Manila in 1903 throws the following light upon the origin of the idea:

To Virgin Mary is attributed the origin of the *Novenas* because she venerated the number nine in memory of the fact that it

Taft Avenue Church, Manila, Philippine Islands, where Mr. Higdon Ministers

To the extreme right is seen the Albert Allen Memorial School residence where the Higdon family live. To the left, one corner of the Albert Allen School and Dormitory is shown. The church in the center, is behind the Dormitory, built on to it; it cannot be seen from the street upon which the Dormitory fronts and many people who knew a good deal about the Dormitory knew nothing at all about the church until Mr. Higdon, the pastor, began an advertising campaign about two years ago. The average attendance was about twenty then; it is about one hundred now. One of the first pieces of advertising was a large poster displayed on a bulletin board in front of the Dormitory. It read: "The Biggest Little Church in the City is Just Behind This Building. Come and See. Sunday 7:45 p. m." At another time a curtain was stretched in front of the Dormitory and for several nights slides announcing the various services were thrown upon it. This was written up in one of the leading dailies. A good many people now know about the Taft Avenue church.

was upon the ninth day that she was apprised of the incarnation of the divine Messiah, and also because of the nine months in which she carried Him in her virgin womb.

The *Novenas* are still extensively used.

I went out to the servants' quarters just now and asked our combined laundress, nurse girl and cook to tell me

The Native Filipino Dress for Women

Vera Adamson, to the right, now at home on furlough, with her Bible woman, Laurina Barga.

something about the saints. She is a Catholic. She said that I could find out about the saints in the little book she has. It was a copy of a *Novena*. A large percentage of the educated young generation laugh at the superstitions taught by the Catholic church but thousands of ignorant people, old and young, have the greatest possible faith in this trash they have been hearing and reading for years.

I think the word "trash" describes it. Here are some stories from the *Novenas*. Once at midnight an evil man was walking along the streets of Cuzco, Peru, and passing in front of the church of San Francisco, he noticed lights within. He knew that a funeral was being held and he went to the place to see it. There on a throne he saw Jesus Christ with Mary on one side and Joseph on the other. Several demons also appeared, one of whom made accusations against a certain bad woman. "Jesus," so the story says, "pronounced a sentence against her of instant death and with it eternal perdition." Other demons brought charges against other evil doers and were dispatched one by one to carry out the sentences pronounced by Jesus. Finally a demon accused a bad man of Cuzco and he turned out to be the very man who had stopped to witness the funeral.

When the just Judge was about to sentence him to death and condemnation, Blessed Mary and Joseph knelt before the divine Master asking mercy on behalf of the accused, alleging that many times he invoked the holy names (Jesus, Mary and Joseph). Jesus having denied pardon, his parents begged him anew and, seeing that they were not making headway toward securing pardon, the Blessed Virgin showed to her Blessed Son the breast from which He sucked, and the Patriarch Saint showed him the hands that maintained him through his labors.

This one, quoted in the "Legacy of Ignorantism" referred to above, is from the *Novena* of San Vicente:

In Trayguerra, a simple lad hearing San Vicente preach on the ugliness of the demon, prayed God that a devil might be shown him in order to fight. It happened that a poor old woman was passing who was dumb from birth, was very ugly and poorly dressed, and had a sickle in her hand. The lad, thinking that she was the devil furiously assailed her and, taking away her sickle, cut off her hands, her ears and her nose. . . . .The simpleton cut her up, saying, "Let them come and they will see what I do with the devils."

San Vicente should have been very proud of the results of his preaching! And the missionaries who published this inspiring bit of religious history should have been still prouder! It is not surprising that many Filipinos brought up on the tales of these *Novenas*, believe that the devil still goes around in bodily form. The courts of the land have to deal with cases which may well be direct results of such stories as this San Vicente one. Ignacio Villamor, an able jurist, one-time Attorney-General of the Philippines, relates the following which occurred in the Province of Bulacan:

One, Maria Esteban, became sick and her son, Isidro Palad, fearing that she was under the influence of a witch, flogged her demanding to know who the witch was. The mother answered that she was called Saturnina and so young Palad, believing that the author of his mother's illness was Saturnina Austria, a supposed witch in the locality of Sibul, in the town of San Miguel, sought the latter, took her by force from her house and carried her to the place of Batong-Uling, where in cooperation with one Melencio Macalintal, he cut off her ears and then submerged her in the water, and finally kicked her in the head which caused her head to strike against a stone, resulting in her death.

In the words of Dr. Tavera, the *Novenas* are "the literature responsible for this puerile state of mentality." There is a direct connection between the saints and the superstitions.

Saints and Sanitation

And I believe that there is a direct connection between saint-worship as practiced here and the fact that seventy per cent of the people born in the Philippine Islands die before they are twenty-one years of age; that the *Novenas* with their pernicious teachings are partly to blame for the fact that more than a third of the Filipino babies die before they are a year old. About three years ago when we were living in Vigan in the province of Ilocos Sur, an epidemic of smallpox visited the city. The health authorities erected a temporary isolation hos-

pital outside the city limits. One night a crowd of people went out and set fire to it. It burned to the ground. A new one was built. When the epidemic was at its height, I walked out past the place one afternoon and talked with the soldier stationed there. He was guarding the hospital, not to keep the patients from escaping —there was no one in it—but to frighten away the people who wanted to burn it. Why trust to sanitation when you have saints? For more than six weeks during that epidemic, processions marched through the dusty streets of Vigan carrying lighted candles, singing songs to San Roque and petitioning him to save them from the disease. Little children, young people, and old men and women, not only from the city itself but also from the nearby villages, formed their lines about dark in various sections of the city and then any time between that and daylight the next morning, we could hear them chanting their prayers. They stopped near the houses where the white quarantine flag announced danger and asked the saint to drive away the disease; they kicked up the dust of the dry streets and breathed the germ-ladened air; they marched for hours until they were tired enough to drop and then dragged their weary way home, fit subjects for the attacks of disease. It is, "Down with the pest houses," "Up with the saints;" it is science versus superstition.

Why should a mother be very much concerned about the care of her new born babe? Saint Vicente Ferrer has done wonders for mothers in years gone by; he will continue to do them if he is given a chance. For example, this is recorded in his *Novena*:

> A woman gave birth to a piece of meat without a human aspect. It was offered to Saint Vicente accompanied by a mass. At the Epistle it had a head; at the Gospel, it had arms; and at the Consecration, it had legs and finally a beautiful child was evolved. The same happened with another woman of Toledo.

In the work previously mentioned, "Infant Mortality in the Philippine Islands," Doctor Carrillo, district physician of Tayabas, is authority for the statement that the people of the lower class in that province believe that new born babies should not be cured of illness because they are angels and if they become sick and die, it is because God wants to keep them near Him.

In another place a light is kept burning day and night before an image of the Christ. This particular image has great healing powers and people come for miles to offer prayers before it and to rub the cocoanut oil from the lamp on the part of the body affected by disease. In this same town another method of curing sickness is employed. Pain is caused by an evil spirit and the only way to relieve the sufferer is to appease the spirit. Accordingly a special dish of cocoanut meat and rice is prepared. No one is allowed to eat a bit of this food and care must be taken during the preparation lest any of it fall upon the ground. About sunset the food is placed close to the house where the sick person lives and an old woman standing near, recites the Apostles' Creed and the Lord's Prayer.

In the United States the Roman Catholic church has made an enviable record in the relief of physical suffering; but in the Philippine Islands it has a record of which it ought to be heartily ashamed. From Manila to the northern end of the island of Luzon, a distance of about four hundred miles, the Catholics have one large church building after another. Many of these buildings are now little more than ruins but they stand as an evidence of the power of that church in days not long gone by. But in all the stretch of four hundred miles there is not a single Catholic hospital outside the city of Manila. Contrast with that the record of the Protestants. In Aparri at the extreme northern point of the island there is a hospital; seventy or eighty miles further south at Laoag, there is another; fifty-five miles southward is Vigan, the capital of Ilocos Sur, and a third hospital where thousands of people are treated annually; ninety miles further south at San Fernando, near the northern end of the Manila railroad, there is a fourth. In Manila there are three good Protestant hospitals. This list does not include other Protestant hospitals in the islands south of Luzon.

Today a creditable effort is being made to save the Filipinos from the attacks of disease. But there are still too many saints, too much superstition and too little sanitation.

One of the Creditable Christian Hospitals in the Philippine Islands, the Sallie Long Read Memorial Hospital at Laoag

SPOKANE UNIVERSITY

The Making of Men

By ANNA ANDERSON

(A teacher in the Southern Christian Institute for thirteen years)

DING, Dong! Ding, Dong! Ding, Dong! Simultaneously with the ringing of the rising bell the electric lights flashed on and the day at the Southern Christian Institute had begun.

Two hours and a half later the school bell sounded its summons and from far and near students began to gather for the day's work. Up the road and down the road and over the fields they came—whole troops of them; some from the neighboring cabins, some from town, and some from two, four or seven miles back in the country; some on foot, some in buggies or auto or horseback. But rain or shine they came, until there was no more room and disappointed and hurt they turned away. From dormitories, too, they came; those who had come by train or boat from nearly every state in the south and some in the north; from Central America, Africa and the islands of the sea.

But by half past eight the horses had been tethered and the buggies rolled under the trees; the autos had puffed and rattled away and the last straggler had deposited his dinner pail on the shelf, opened his book, and activities in the various school rooms had begun. Down in the primary department the sweet faced white teacher opened up to her bright-eyed, eager little charges the doors of the great storehouse of knowledge. In the fourth grade half a dozen young men crowded their long legs under the desks and earnestly bent to their tasks with children half their size and age. In the overcrowded eighth grade men and women in stature, but too often children in mind, struggled with problems that an undeveloped intellect and limited life experience made peculiarly difficult. And in the academy and college departments work was being done that gave the lie to that old commonly accepted statement that the Negro cannot learn.

Nor was it altogether with secular subjects that these young minds were being occupied. In the primary department eighty young people listened with interested attention to the simply told Bible stories, raised eager hands to answer the questions or applied themselves to learn the Bible verse for the day. In the Chapel for the older grades the instruction was continued, and the Bible classes with the more advanced students were full of interest and profit.

The Present Year's Class in New Testament History in the Southern Christian Institute, Edwards, Mississippi

Training in manual work and domestic science was likewise part of the day's work. In the sewing room girls learned to make their own clothes and assist others; the cooking classes contributed alike to their store of knowledge and skill in preparing supper on cooking days; and in the manual training room the boys made many things which were both useful and ornamental.

And we must not leave out agencies outside the regular school work, in considering the forces that are making for the development of the young Negroes of the Southern Christian Institute. The literary societies, the Sunday services, the Y. M. and the Y. W. C. A. and the carefully guarded social life of the school all have their part, and it is by no means small.

But not all the nearly three hundred students could answer the summons to the school rooms, for some must first earn the money that makes that schooling possible, so after breakfast they have been assigned duties in various places. Some were sent to the fields, some to the laundry, kitchen or shops, and some to the dormitories for work the hour students did not have time to do. In this work they not only earned their way but received an excellent training as well.

The Institution's work, however, is not limited to that among the students. By friendly visits to the home, church and school, little personal kindnesses, invitations to the entertainments or social gatherings, the teachers make themselves acquainted with the people and the community, both white and colored, and thus bring about a most hearty cooperation.

Perhaps, however, it is the individual, rather than the work in the large that we care the most for. How we love to think of the fifteen year old boy who was enough in earnest to enter the

primer class and work his way through to the academy, not only making good grades but conducting himself in such a way in school and out, that the highest places of honor were given him, and with what interest we follow his good work in this country or in the station over the sea; of the young Louisiana negro who drifted in, never dreaming he was to be under white teachers, but who conquered his fear, learned to love and respect these same teachers, caught their ideals of self-sacrifice, and is today battling to the death, if need be, with the ignorance and superstition of his people; of the young fellow who ran away from the ignorance of the delta and relatives who cared only for the money his work could bring, and made such a remarkable record in the school room; of our tall, good-natured, talented Jamaican, whose careless indifference tried his teachers almost beyond the point of endurance, but who is today as clean and earnest a young fellow as ever trod the campus.

And the girls: A news item in WORLD CALL brings to mind a dark unpromising little girl from low surroundings, whose stubborn resistance to our efforts in her behalf had to be broken down with severest punishments, but who became a power for campus righteousness and whose high ambition today is to do the greatest good for her people. A post card from a young principal of a big Louisiana school recalls a teacher's earnest talk that turned a sixth grade girl from the downward path she was treading to the seeking of higher things, a continuation of her education and a life of usefulness. A little visit between trains to a humble but ideal home sets the teacher musing of the waif a kind-hearted white woman sent to the school; of her splendid record both in scholarship and conduct; her marriage to a man whose love has been constant and to whom she is now a real helpmate. A name of a drawing card on a missionary convention program brings to memory the struggles of two schools to develop and turn in the right direction an independent, intelligent girl who when once she was made to see the right most strongly championed it, and has given the best years of her life to the fostering of the missionary spirit among the women of the colored churches.

But not all have needed such strong discipline or Saul-like conversions; the chance meeting with the sweet faced, dainty little national worker recalls several years of pleasant association with her as a student when she grew and developed as naturally and beautifully as the flowers in the springtime.

And what more shall I say? Time would fail to tell of many others to whom the school has given a vision of better things and whose lives have been directed into paths of righteousness and usefulness. Indeed it has been an uplifting influence which has tended altogether toward the "making of men."

Mrs. G. L. Wharton

By ADELAIDE GAIL FROST

EMMA VIRGINIA RICHARDSON was born into this life in Bethany, West Virginia, September 2, 1852, and into Life indeed, February 10, 1922, from Los Angeles, California. Between these two dates she walked a pathway wonderfully varied; with understanding heart and seeing eyes she looked out upon the ends of the earth. She was born at Bethany and there her ashes lie by those of her parents and eight of her brothers and sisters. Only her dear sister, Mrs. Fannie R. Thomson of Wilkinsburg, Pa., remains of that family circle that lived in a high day amidst the West Virginia hills. Her father, Dr. Robert Richardson, was distinguished as a writer, scholar and physician. He wrote the standard life of Alexander Campbell and his younger daughter Emma was his chief help in preparing the great Memoirs. Dr. Richardson says in the preface to the first volume of the Memoirs, after speaking of his advancing age and of a serious disease of the eyes that was then afflicting him, that without the aid of this daughter "whose patient services as reader and amanuensis have robbed her girlhood of many sportive hours," he would have despaired of ever completing this great work which has meant so much to our church through the generations since then. We can but wonder if any light of prophecy shone on the fair young brow of Emma Richardson when she transcribed a letter Alexander Campbell wrote before her birth in which he said: "We want a thousand men in the field of the world!" By this we know the great leader meant Christless lands because he adds "and a thousand men for the vineyard of the Lord." Did the young girl have any intuition as she sat there writing in the beautiful and spacious home of her childhood, "Bethphage," that she was to be one of the first missionaries sent out to "regions beyond" by the young church of the Restoration? But so it was to be.

When her own life story was almost complete she wrote the life of her husband, G. L. Wharton. In this volume she recalls the happy days of her youth in Bethany and of the coming of Lawrence Wharton to attend the College, of the bright period of courtship, with the long drives and walks on the old college corridor and the evenings they spent at "Bethphage."

Mrs. Wharton was deeply grateful for the home that was hers in the formative period of her life. She says of that home: "The biographies of the early missionaries had been placed in the children's library, where we had learned the story of Adoniram Judson at our mother's knee, and where we had been accustomed to hear our revered father's almost daily prayer that the 'glory of the knowledge of the Lord might cover the earth as the waters cover the sea'."

Upon August 1, 1878, the consummation of the college

romance took place in the marriage of Lawrence Wharton and Emma Richardson and they went to his pastorate in Buffalo, New York. They never forgot their first Sunday there together when they were welcomed to a flower decked church by Brother Elias A. Long. There, too, were the mother and sisters of Miss Mary Graybiel, afterward to sail with them for India. In our National Convention of 1880 J. H. Garrison delivered an address before our Christian Missionary Societies entitled "An Appeal for Heathen Missions" of which up to date we had none. This so stirred the thought of all that there were volunteers to go and so it came about that Mr. and Mrs. Wharton and Misses Graybiel, Boyd, Kingsbury and Kinsey embraced this first opportunity to go to lands of darkness.

At seven o'clock on the morning of September 16, 1882, upon the Steamship *Ethiopia* from the port of New York, sailed the young wife with her husband and the four young ladies dear to the memory of the church we love as the pioneers. They were India-bound. It was an Anchor Line Steamship and its Captain's name was, familiarly enough, A. Campbell! They sailed from England, October 9th of the same year upon the Steamship *Roumania*. Mrs. Wharton herself has written, "On the morning of November 7th after twenty-nine days of continuous sailing, the palm trees of Malabar Hill were seen in the distance, rising out of the Indian Ocean. About noon our ship anchored in Bombay harbor."

THERE were months of searching for the most advantageous place to locate our mission. There were no forerunners upon whom they could depend. At last the Wharton family settled in Harda, Central Provinces. They were but two in number because they left behind them in America the form of their first born, Robert. Their next child was born in Harda. She was the first child of the Mission, Emma Grace, now Mrs. Marvin Darsie of Palo Alto, California. Mrs. Wharton had a delicate blond beauty and refinement that did not bear well the fierceness of India's sun but she shared with patience and cheer the life of that difficult field. In October, 1887, their son Lawrence was born in Harda. "Sunshine Grace" had almost faded away in the heat of an unfriendly climate but the tender care accorded her saved her life. Their last child, Paul, was born in Lexington, Kentucky, while his mother was at home on furlough. The son, Dr. Lawrence Wharton is now in Baltimore, and Paul and his wife are residents of St. Louis.

Mrs. Wharton stayed two years at home with her little children and then returned to the waiting home and her husband. What Mr. Wharton wrote her before she returned describes well her Indian nest. "The old bungalow is just the same as when we left. The organ sounds very well. The same round nickel clock hangs on the wall and keeps good time. The furniture looks unchanged. The convolvulus and Indian jasmine on the veranda are as beautiful as ever, and the garden looks well. The big wood-apple tree at the gate is all gone. The trunk was eaten out by white ants, the whole of it fell down and every sign is removed. The hedge around the compound is in good condition. Yet—I need not say a word, for words cannot tell how far away from home it all seems to me. As I look out from my old study into the dining room, it seems to me you must be coming along soon." The companionship of that family was very sweet. I could not but notice this when I first met Mrs. Wharton up in the Himalayas with her children at Landour. It was in the spring of 1895. How they looked forward to the coming of the father to spend a few weeks with them in the hottest of the plains' season, how the children decorated the house with mountain flowers and ferns and planned to meet him at a certain point on the mountain side, how he was escorted on to the veranda of the hill bungalow with great *eclat!* Above all there was the sweet smile on the face of the wife and mother, her dainty grace, her prettiness, her intelligence, her merry sayings, those were great reunions! Every week day during the months of separation a letter started down the mountains for Harda and every day a letter came up from the hot and steamy plains.

In 1899 they all started back for the United States, the parents weary with the strain of the awful famine behind them. What they had seen of suffering could not be erased from their minds and yet it is good to remember that they had a beautiful and refreshing trip enroute homeward. They toured Europe and enjoyed the new old scenes and felt their interest to the full. Three years they lived together in Hiram, Ohio. Mr. Wharton was pastor of the church there and the children were in school. When I went back to Hiram in September of last year to lay away my dear mother's casket, Mrs. Wharton sent me a lovely and loving letter of sympathy, in her pretty chirography, to Hiram. She was very near the end then and exceedingly frail but her letter was just like herself. She wrote thus about Hiram: "I'm so glad you can be with the dear old friends in dear old Hiram, and fill your heart and soul full of the comfort of old loves and scenes—for God is there in the coolness and quiet of the maples. How I would love to hear the robin chorus that used to break the dawning hour with its thrill of joy and thankfulness among the trees on the campus!"

Her husband sailed back to his dear work in 1904, his last voyage on earthly waters. They thought of their dear children first and Mrs. Wharton tarried to help them graduate from college. In the fall of 1906 her brave husband died in Calcutta and his grave is there.

Fifteen more years she lived, the most of the time with her daughter, Mrs. Marvin Darsie, in Southern California She kept an interest in everything great and good. My mother and I had close associations with her through these later years. We loved to have her sweet brightness in our home. The last letter she wrote me was after she had begun to go down into the Valley. It was full of loving sympathy and bright hope of the Beyond. I will close this attempt to remember appropriately the life of this pioneer missionary, with words before me written by her own hand, "How precious are the memories of those happy days in India. And how true it is in all our experiences that Faith is the Victory!"

Do You Believe in the Miracles of Jesus—Then and Now?

*AND Jesus came forth and saw a great multitude, and he had compassion on them and healed their sick. * * **

*And they say unto him, we have here but five loaves and two fishes. And he said, bring them hither to me. * * **

And he took the five loaves and the two fishes and looking up to heaven he blessed and brake and gave the loaves to the disciples and the disciples to the multitudes; and they all ate and were filled.

With what wonderful intuition Jesus performed His miracles! They were done, not for the sake of the miracles, but for the sake of the people. His miracles of healing were done that health and life and happiness might come to the people. His miracle of feeding the 5,000 was because He "had compassion" on the people.

After this occurrence He entered a boat and crossed to the other side.

*And they that were in the boat worshipped him, saying, of a truth thou art the Son of God. * * **

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and —greater works than these shall he do, because I go unto the Father.

India could be rich but it is still the land of the desperately poor. More than 70 per cent of India's vast population is engaged in agriculture. Drought and famine are periodic visitations, and the condition of the farmer is not enviable. His cattle are too light and ill-fed for the work demanded of them. The necessary cultivation for crops is obtained by frequent superficial plowing, so that his soil does not yield a return proportionate to the amount of labor involved. His tools are the tools of two thousand years ago. Grain is separated by treading out with oxen, beating out by hand and winnowing by the wind.

In the eyes of some of the non-Christian people of the world, some of the things which the missionaries are able to accomplish, are almost miracles. It is marvelous

Dr. McGavran's Hospital in Damoh, where Miracles of Healing are Wrought in His Name

in their eyes. The "gospel farm" at Damoh, India, is making an acre of ground produce three or four times as much wheat or rice as it ever did before. The heathen farmers across the road are unable to understand why the same kind of soil will not produce for them as much wheat as the Damoh farm.

It was said of the late Dr. Shelton, when he performed a miracle of healing at Batang, Tibet, that "the foreigner killed him, then he fixed up his head and brought him back to life again." But the doctor said: "By all the rules of medicine which I know, the man should have died. The Lord has healed him."

What miracles of healing have been performed through the last quarter of a century by Dr. Macklin and other missionaries of China, by Drs. Dye, Jaggard, Frymire, Pearson, and others in Africa, by Dr. Drummond, Dr. McGavran and other faithful surgeons in India, and the other medical missionaries the world around! Truly in the minds of the people to whom they go, those who come in the name of Christ are wonderfully endowed by the Christian's God.

However, in their humility they always explain that whatever is done is in the name and for the glory Jesus Christ.

To the reader: If you believe in the miracles of Jesus Christ, and want to help extend His wonderful influence and power throughout the world, support and pray for Foreign Missions.

Indian Farmers, Miracle Workers, Trained by the Missionary at Damoh, India, Who are Making an Acre of Ground Produce Many Times More than Ever Before

The Child Saving Institute

By MRS. A. A. McGRAW

WE feel that the Child Saving Institute of Omaha, Nebraska, has been greatly blessed. Although we have some grief, we have some joy; grief in being unable to save the lives of a few of our dear little wanderers who were unwelcome in their own homes, but who found shelter and love in the Child Saving Institute whose doors are never closed to a child in need; joy in the realization that we have been privileged to minister to so many of His little ones, and with such wonderful results.

Mrs. A. A. McGraw, Superintendent
The woman to whom is due, in great measure, the success of the Child Saving Institute.

At one time within the last few months, we were caring for fifty-six infants under two years of age, and twenty-five to thirty children under six. We have found it necessary, on account of increased demands for nursery care—as the Child Saving Institute conducts the largest nursery in this section of the country, to discontinue the care of children of school age, with an occasional exception of children coming to us for adoption and in need of such service as we are able to give. Our children are the rosiest, happiest tots imaginable, and with the exception of tiny babies, it is most unusual for one of them to be ill.

Our mortality rate still remains as low, if not the lowest, in the United States for similar institutions, being 6.5% for the past year; and taking into account the extremely bad condition in which infants are brought to us, many of them only a few hours old and handicapped in every way, no consideration shown them either before or after birth, our low mortality rate is considered remarkable.

We have been badly handicapped by the lack of an isolation cottage. If we have one case of some trivial children's disease which is contagious, such as chicken pox, for instance, we must use our detention department, (where new children are placed for inspection for three weeks) for isolation. This interferes very materially with our admitting the older children for care. We need an isolation and a detention cottage. If we had them we believe we could very nearly double our service, and with but few more employees.

Being "in the hands of our friends" is a very pleasant situation we find, as they have been most generous in their donations and subscriptions. Our fruit cellar is usually kept filled with fruit, jams, jellies and vegetables. Our friends remember us with potatoes, eggs and other supplies so that the wolf is kept away from our door.

Our lockers are usually well supplied with materials for clothing, as well as finished garments; and the good women of Omaha—societies from different organizations and churches—are coming several days of each week to our large sewing room which is equipped through the generosity of our friends, with a number of machines, one of them an electric, also an electric cutter. All sewing and mending necessary is done in this manner. We feel that each woman who comes to the Institute to sew, after a visit to the nursery goes away with renewed interest in the babies and a desire to do more.

Judge Slabaugh
President of the Board of Directors of the Institute.

Our nursery committee has been conducting a salvage shop, in a down-town

The Child Saving Institute, Omaha, Nebraska

location, for the benefit of the Child Saving Institute, which as a source of revenue has been a great success. This was formerly the "Red Cross Salvage."

We are constantly receiving application for children from homes which could not possibly be better, and have had the satisfaction of seeing a number of our dear little ones taken into these homes by fathers and mothers who are so heart hungry for babies upon whom they may lavish their love and care, that it is almost pathetic. They can hardly leave them long enough to go down town for necessary clothing, and caution us about taking good care of them while they are gone.

About a year ago, within the space of three weeks, we placed three little pairs,—twin sisters a year and a half old, sisters four and six, and two boys one year and six years of age. Foster parents, the majority we are happy to say, are coming to believe that it is unfair to raise one child alone, and we are having many calls from the same home for a second child, and it must always be "an exceptionally fine one" to equal the first, in the parents' estimation. It is a constant marvel to us to see and know that the beautiful children which are brought back to call upon us from time to time, the idols of their foster parents and showing evidence of having every need supplied, are the same poor little waifs that came to us in their helplessness, and that we were privileged to care for them in His name. It is daily demonstrated to us that we should have the faith of one of our little four-year olds who called upon us this afternoon, and who said to his mother during a bad storm, "Don't be frightened, Mamma, God takes care of everything."

We are inclined to add, as one of our little ones remarked a few days ago in the dining-room when she was very happy sharing a chicken dinner, "My, I'm glad I'm here. This is too good a home to lose."

The Very Best Care is Given to Every Child in the Home

ON TO LHASA!

On to Lhasa! Dimly shows the trail
O'er Tibetan steeps. We must not fail
To follow on where he has blazed the way
With the healer's lance, laid down at close of day.
With dauntless will the hermit wilds he faced
Where none had trod before and, dying, traced
A pathway for the cross. Then shall we fail
To follow after in the blood-stained trail?

On to Lhasa! Thus his watch-cry rang
Though brigands lay in wait, and many a pang
And heartache bowed him down with grief and pain.
From loved ones far removed he dared again
The long and rugged way, and turned not back,
Though Death reached out his arm across the track.
Then shall we halt for any grief or pang,
Or fail to shout his shibboleth that rang?

On to Lhasa! Where lamas rest at ease
And twirl their idle wheels of prayer. For these
He paid the price supreme, for these he dared,
And spurned the thought that he himself be spared,
But gave his all, and counted not the cost.
Dare we forget? Tibet shall not be lost.
Her children wait. Lift up the cross. For these
We rise to serve, and sacrifice our ease.

On to Lhasa! Still he leads us on.
Though slain by cruel hands, he is not gone,
But yet he lives to lead, uplift, inspire.
For him we light our sacrificial fire
On the altar he has raised for old Tibet.
We shall not falter, nor shall we forget;
For he is with us still, he is not gone.
He takes the Lhasa trail, and leads us on.

GEORGE E. MILLER.

Los Angeles, California.
On Furlough from India.

To These Orphan Boys and Girls of Ours, the Institute is a Real Home

Wanderland - Wonderland

"Saturday June three"

(to meet the Missionary Children)

By Lucy King De Moss

"I'VE been thinking, Aunt Barbara," said Teddy, and Aunt Barbara was so surprised she held her breath to find out what about. Teddy was only nine and not much given to serious thought, but this was serious, Aunt Barbara could see very plainly.

"Everybody is always talking about the missionaries. The minister prays about them and sometimes he calls their names right out loud. He did this morning. He said 'Mr. and Mrs. Saum.' But nobody ever talks about missionary children. Aren't there any?"

"Of course," said Aunt Barbara, "there are all kinds of missionary children."

"Are there any who are nine?"

"Let's see," drawing her straight dark brows together, "there's David Sarvis—he must be about nine, a-n-d Ruth Butchart, they both live in China. Then, John Reavis, in South America, must be nine and Arthur McLean Saum in India. Arthur belongs to Mr. and Mrs. Saum about whom the minister prayed this morning."

"I'd like to see David Sarvis and John Reavis and Arthur Saum," said Teddy in his whole hearted way.

Aunt Barbara sat looking at him for a long time with her something's-going-to-happen look in her eye, and Teddy watched her expectantly and hopefully.

"Teddy Clarke," she said presently, "I've thought of the very delightfullest thing in the world. Let's give those missionary children a party!"

"But Aunt Barbara, what kind of a party?" excitedly.

"Why—let me see—this is the twenty-first of May—Oh, we'll give them a Children's party."

Teddy was a little mystified, but he had learned to trust Aunt Barbara.

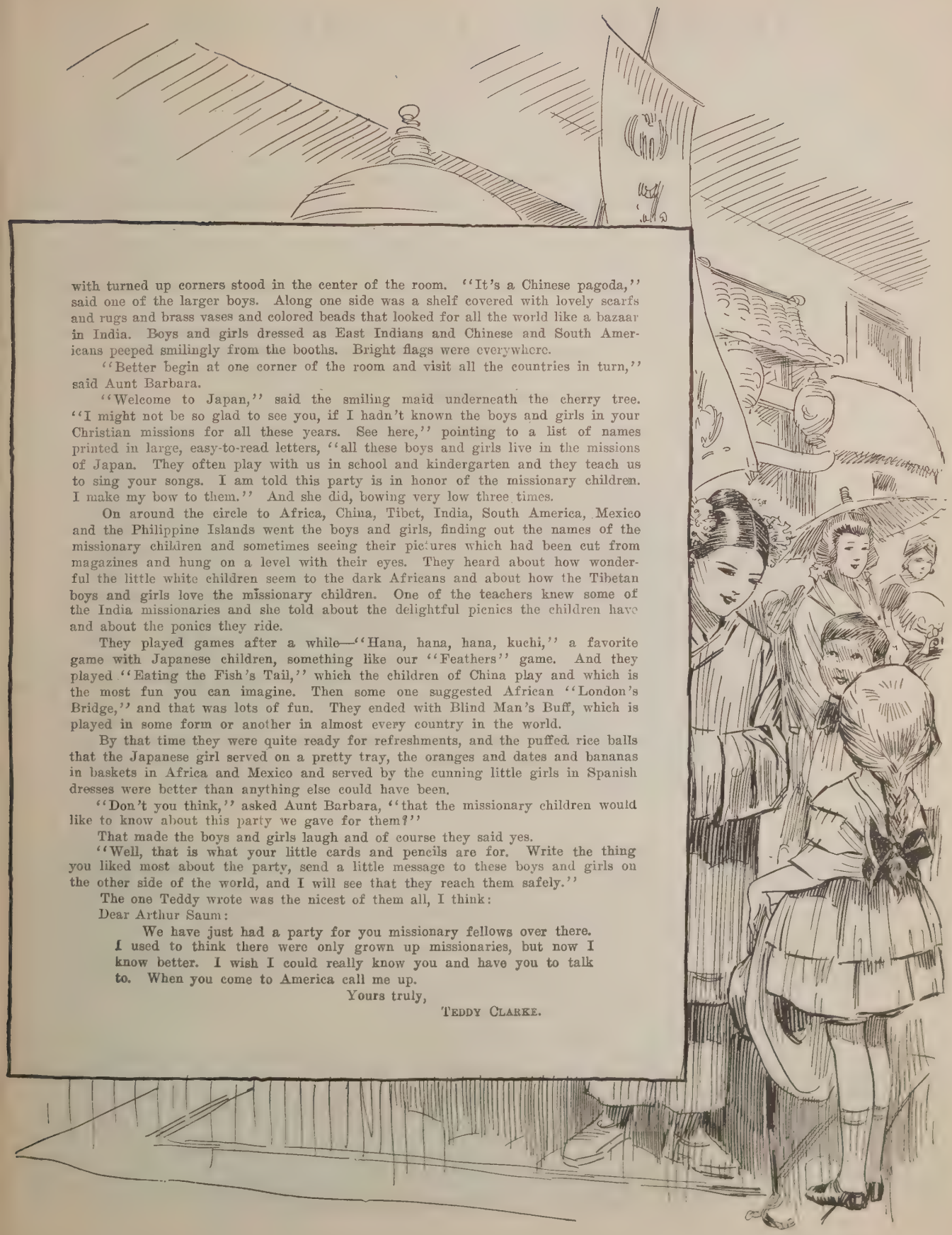
"I think I will not tell you a thing more now, Teddy dear, if you are sure you won't mind. You and Marjorie write notes of invitation to the boys in your class and the girls in Marjorie's, for Saturday, June three. Just say the party will be in the Junior room of the church and the guests of honor will be boys and girls from many countries."

A busy two weeks followed for Aunt Barbara and by the time they were over Teddy and Marjorie and their friends were about on the verge of nervous prostration from curiosity. Every invitation had been accepted and nobody knew what was going to happen.

"The Weather Man did his part," said Aunt Barbara, on Saturday morning.

At exactly the time given on the invitations the children came tumbling into the church, where they were received by Aunt Barbara and three young girl teachers. Each child was given a pink or green card with a dear little pencil tied to it but not told what was to be done about it. When the big doors were opened into the party room they all rushed happily in.

"Oh!" gasped Teddy, and "Oh!" echoed all the boys and girls. It looked like a page from their favorite fairy book. Over in one corner was the dearest little cherry tree covered with pink blossoms, and under it sat a Japanese maid on a satin cushion. In another corner was a queer little African house with a grass roof and a great tall palm standing in front of it. Something tall, built in layers



with turned up corners stood in the center of the room. "It's a Chinese pagoda," said one of the larger boys. Along one side was a shelf covered with lovely scarfs and rugs and brass vases and colored beads that looked for all the world like a bazaar in India. Boys and girls dressed as East Indians and Chinese and South Americans peeped smilingly from the booths. Bright flags were everywhere.

"Better begin at one corner of the room and visit all the countries in turn," said Aunt Barbara.

"Welcome to Japan," said the smiling maid underneath the cherry tree. "I might not be so glad to see you, if I hadn't known the boys and girls in your Christian missions for all these years. See here," pointing to a list of names printed in large, easy-to-read letters, "all these boys and girls live in the missions of Japan. They often play with us in school and kindergarten and they teach us to sing your songs. I am told this party is in honor of the missionary children. I make my bow to them." And she did, bowing very low three times.

On around the circle to Africa, China, Tibet, India, South America, Mexico and the Philippine Islands went the boys and girls, finding out the names of the missionary children and sometimes seeing their pictures which had been cut from magazines and hung on a level with their eyes. They heard about how wonderful the little white children seem to the dark Africans and about how the Tibetan boys and girls love the missionary children. One of the teachers knew some of the India missionaries and she told about the delightful picnics the children have and about the ponies they ride.

They played games after a while—"Hana, hana, hana, kuchi," a favorite game with Japanese children, something like our "Feathers" game. And they played "Eating the Fish's Tail," which the children of China play and which is the most fun you can imagine. Then some one suggested African "London's Bridge," and that was lots of fun. They ended with Blind Man's Buff, which is played in some form or another in almost every country in the world.

By that time they were quite ready for refreshments, and the puffed rice balls that the Japanese girl served on a pretty tray, the oranges and dates and bananas in baskets in Africa and Mexico and served by the cunning little girls in Spanish dresses were better than anything else could have been.

"Don't you think," asked Aunt Barbara, "that the missionary children would like to know about this party we gave for them?"

That made the boys and girls laugh and of course they said yes.

"Well, that is what your little cards and pencils are for. Write the thing you liked most about the party, send a little message to these boys and girls on the other side of the world, and I will see that they reach them safely."

The one Teddy wrote was the nicest of them all, I think:

Dear Arthur Saum:

> We have just had a party for you missionary fellows over there. I used to think there were only grown up missionaries, but now I know better. I wish I could really know you and have you to talk to. When you come to America call me up.

Yours truly,

TEDDY CLARKE.

In the Heart of Nanking

By G. E. RITCHEY

IN the heart of Nanking, within calling distance of the famous Drum Tower, an old land mark which acts as a hub of the ancient city and around whose walls thousands of people pass daily, stands the University of Nanking, a mission institution of higher learning which is distinguished as being the only institution of its kind in the world so far as its organization and control are concerned. In the early days of mission work in Nanking, F. E. Meigs of our mission organized and developed a school on the ground upon which a part of the University now stands. This school under his direction and supervision grew until it developed into the Christian College.

Mr. Meigs was a man who felt that if the Christian forces were to do their utmost in the evangelization of China, it must be through a united effort on the part of all the missions on the field. With this idea kept in the foreground the one thing Mr. Meigs hoped and prayed for was that in some way there would be, sometime in the future, a uniting of the mission colleges of Nanking into one strong college or university. The first step toward such a union was taken in September of 1906 when the Christian College and the Presbyterian Academy in Nanking united to form an institution called the Union Christian College. In February of 1910 the Methodist school, called the Nanking University, and which was also located on a portion of the ground now owned by the University, entered into the union forming the institution now called the University of Nanking. Since 1910 two other missions, the Southern Presbyterian and the Northern Baptist have joined the union, thus making an institution which is Christian and undenominational in character. The Chinese think of this University as being a Christian institution with no question as to why Christianity is divided into so many parts, a question which is asked and is unexplainable to a mind unable to follow the history of denominationalism and thus make allowances for differences of opinions.

The Old Drum Tower of Nanking, China

A Partial View of the Campus,

Reading from left to right: the Sage Memorial Chapel; Men's dormitories; Severance Hall, the administration and class room will be seen on the

At the time of the union it was realized that if a university was to be a success and to mean to China what it was hoped it would mean to her, the scholastic standards must be held at least as high as that of the colleges and universities of America. To this end a charter was granted to the University in April of 1911, by the Regents of the University of the State of New York, and all degrees are conferred by that body.

The University as first organized under the charter included the College of Arts and the Middle School (High School). Since that time additions and changes have been made in the organization so that now the departments of the University are as follows: The Senior Colleges which include the Colleges of Agriculture and Forestry and the College of Arts and Science, the Junior College, the School of Education, the School of Business Administration, the Middle School, the Model School, the Department of Missionary Training or the Language School and the University Hospital, making ten departments or separate schools.

At the time of the organization a great deal of speculation existed among missionaries on the field as to how long a union institution such as this would last—an institution manned by the various communions or brotherhoods, with the different boards at home responsible for a share, and with all the petty jealousies which exist in every human heart. On the contrary possibly the most remarkable thing about the institution is the absolute harmony and cooperative spirit which prevails among the ninety-eight members of the faculty staff representing thirty-four Americans and sixty-four Chinese, and composed of several religious denominations but where denominationalism is forgotten and every member thinks of every other member as a fellow Christian worker, each having as his or her paramount aim in life, the welfare of the Kingdom of God on earth. Of course it goes without saying that this spirit is the result of the leadership of such men as Dr. A. J. Bowen, president of the University, who is supported by the Methodist Board, and the other members of the executive committee which is composed of representatives of each participating mission.

Naturally the maintenance of an institution of this type and size requires large sums of money and the question arises, of what value is an institution of this type to missions? What place has it in the program of the church? For unless it has a place in the great plan of Christian missions it has no right to exist. In other words the proposition dissolves itself into the question, what are the aims of the University?

In the first place the institution is responsible to the missions which are supporting it. The duty of the missionary is not simply to bring the gospel of Christ to the foreign field but also to prepare the Chinese converts of the field to carry it to their own people. A Chinese who knows the mind, customs, habits and peculiarities of his own people is able to present the gospel in a way which will be much more acceptable to them than it is possible for a foreigner to do. The missions are unable to supply foreign missionaries enough to man all of their stations, nor is it advisable to do so, if the native pastors, teachers and supervisors can be obtained to fill these vacancies, since with foreign supervision they can work more efficiently and at much less expense than a foreign worker. Missions from all over China are calling for men to fill pulpits, teach or supervise, and if these men are to be efficient, worth while and able to do the work, they must have no less than a college or university education, and this education must be obtained under an atmosphere which will prepare them for the type of work for which they are called. Many mission stations are sending their men to the University, thus preparing them for this work.

Again China's most desperate need in the commercial world is men who have the Christian outlook and can instill into the commerce of the country the ideals that go with Christianity. Many of the men who are educated in the University go into business, either for them-

University of Nanking, Nanking, China

building; Swasey Hall, the science building. In addition to these buildings, others which belong to the University two following pages.

selves or become a part of some business concern. If one man in the business has obtained the vision of fair and honest play in his dealings with his fellowmen his influence is certain to be felt by those with whom he comes into contact. A vision of this nature can only be obtained at an institution in which he receives such treatment and teaching.

The missions of China have been face to face with the problem of how to educate the young men who have become Christians and desired an education. It was hardly consistent with the ideals of the Christian faith not to advise them to go to an institution of learning, and to send them to a government or private school which was non-Christian in character would be certain to rob them of the stand that they had taken. It is the hope that the University will fill this need and send the young man back to his home a stronger, more fully developed Christian than when he came and one who shall be a source of effective Christian influence in the community to which he goes.

One of the most marked advances in China is the establishment of government colleges and universities in the important centers. These colleges and universities are to a large extent going to set the standards of the country. These standards are either to be Christian or non-Christian in character. If some influence, such as is possible only for a Christian institution of higher learning to exert, can help to set the standards which will react on such colleges and universities so as to develop a Christian atmosphere, that institution is filling a much needed place in the missions of the country. It is hoped that the University of Nanking will have a very definite influence upon the government institutions of the city of Nanking as well as those of the whole country. This is possibly to be most definitely accomplished by turning out graduates who will become officers and professors of such government schools.

The Middle School Compound

The three more distant buildings are used for the High school and dormitories; the one in the foreground is used for the primary and model school; the second building is the chapel.

Portion of the Campus Formerly Owned by the Christian College

This became a part of the University of Nanking at the time of the union. The building in the foreground quarters the college Y. M. C. A. on the lower floor; the upper floor is used by faculty members. In addition to the two buildings shown here, there is one other large building on the same campus, built by Mr. Meigs.

Another aim of the University, which although last in the discussion is by far not the least important, is the Christianizing of those who enter as non-Christian students. The following quotations from President Bowen's "Report of the President and Treasurer for the Year 1920-1921" clearly state this aim. In discussing the religious activities of the University he says: "I doubt, however, if a more vigorous or more hopeful type of Christian life and teaching exists on the mission field than obtains in our Christian colleges in China. The evangelistic missionaries and the teachers who shape the policies of these colleges are men and women who are giving their lives to the practical application of Christian truth and teachings in the lives of their students and in the society of China. * * * Our most sincere desire is that every student may become a real Christian, with the power

for spiritual and social betterment that our Master possessed and used."

Thus the aims of the University may be summarized something as follows: first, to train men to become propagators of the Christian faith among their own people; second, to train men who will in turn go into business with the ideals of Christian principles before them; third, to furnish a Christian education for the young men of the Christian church; fourth, to set the standards for government and private institutions of higher learning in China; and fifth, to make the university a medium through which the young men who are not Christians and are receiving a college education may be converted to the Christian faith.

Just how adequately the University is meeting the aims she has set for herself cannot be definitely determined after an existence of only ten years, but a study of the following report of the alumni of the Colleges of the University for 1921 will show that at least very definite steps toward the fulfillment of the aims have been accomplished.

Graduates—by Occupations

Pastors and evangelists	14	14
Teachers		
(a) College	25	
(b) Theological Seminary	2	
(c) Middle school and Normal	66	
(d) Primary	3	96
Medical		
(a) Physicians	37	
(b) Administration	3	40
Government		
(a) Officials	6	
(b) In Government service	12	18
Trade and Industry	20	20
Social Service (as Y. M. C. A.)	4	4
Studying Abroad	36	36
Deceased	10	10
Total Number of Graduates		238

The report also shows that the ninety-six graduates who are teaching are distributed as follows: Eighteen are teaching in government schools and seventy-eight in mission institutions.

The influence of an institution cannot be measured by figures, but they help to indicate the part the graduates are taking in the professional and official life of the country, and it is through the influence of the graduates that the University hopes to realize her aims.

The Language School, Nanking University

The building on the left is used for classes; the one on the right is Meigs Hall, a dormitory for women. The latter building was named in memory of F. E. Meigs.

The caring for the religious life of the students is one of the outstanding features of the institution. The Bible department of the University which for several years was under the direction of Mr. Meigs and later under the direction of Mr. Settlemyer until his death, is one of the most efficient departments of the colleges. Each student is required to take at least one full year's work in Bible study after which he has the privilege of electing more if he so desires. Each Sunday morning the students meet in small Bible study groups under the direction of the members of the faculty and thus a source of religious contact is established which tends to develop into a personal relationship, making it possible to approach the non-Christian student on his life questions in a way that would otherwise be impossible. Definite figures are not attainable which will show the number of students who give themselves over to the Christian faith; however, at one time last year sixty-six men publicly announced their decision to follow Christ as their Savior. All through the year personal work is being followed up by the faculty members and men are continually being led to the Christ through these personal contacts. Thus, in varied ways, the University of Nanking is making its impress upon China—an impress that aims wholly toward the Christian uplift of a great nation.

Orphanage Work in Batang

By ESTHER MacLEOD

OUR orphanage work in Batang, West China, was begun in the summer of 1919. The missionaries here had long realized the great need for such an institution, but had not yet convinced our Board at home that the time was right for the undertaking. However, deciding to wait no longer for encouragement from America, we took in a few destitute orphans on our own personal responsibility, Mrs. Ogden taking charge of them. She continued this work until she left on furlough a few months ago, when it was turned over to me.

When our orphanage was thus started on a very small scale and we had written home about it, waiting our usual six months for reply, we found our project greeted with sympathy and enthusiasm at home. Everywhere, Christian people are willing to send money and encouragement for the care of children. Therefore, we have not lacked for means and we are hoping that the time may come when we shall not lack for workers, so that we can have one family or a single missionary who can devote full time to the orphanage work. Although we cannot do all we should like now, with our limited number of workers, still we have been able to save most of the children we are supporting from death or beggars' lives, and have made them so well satisfied that you could not drive them away.

—Photograph by R. A. MacLeod.

Boundary Stone Between Tibet and China

This stone is on the official road between Peking and Lhasa. Formerly it was an important landmark. It meant that the traveler's journey was at an end; that, if he went any farther, his earthly pilgrimage might also come to an end. Now it is only a reminder of the change that is going on in the world.

If some orphanage inspector from America should drop in on us, he would certainly not list our orphanage among the first class, according to American standards. But here, in this country of Tibetans, it ranks as the highest of all such institutions; in fact it is the only one of its kind. My Tibetan teacher told the Mar Kham Tiji about it, when he visited him in Gartok last summer. The Governor remarked: "Do you mean to say that the foreigners give food to all those children every day? What do they give them? Surely not tsambá or meat!" On learning that the Mission actually dressed and fed and housed these Tibetan and Chinese children better than the average native children fare, he could only throw up his hands in astonishment and declare that he had never before heard of such charity. Being himself unusually charitable for a Tibetan, and also unusually rich, he promised to send us a lot of Tibetan woolen cloth for the children's clothes.

—Photograph by R. A. MacLeod.

A Whipping Post in Tibet

The Tibetan Government has broken up many of the robber-bands that were so common in Eastern Tibet. The whipping-post is what put the fear of the law in the bold mountaineers. It also helped to break up feuds. The criminal's hands are fastened to the lower crossbar. A rope is fastened to his feet and he is swung from the ground to a position almost horizontal. Then he receives one hundred or more lashes from a rawhide whip. He is further humiliated by the jeers of the whole town and the shouts of "Hit, hit him harder," a circumstance which is harder on a Tibetan than is the whipping. A state of collapse generally follows the whipping. The criminal is restored, kept in jail for several months and then sent home, where he generally lives humbly "forever afterwards." This punishment seems severe, but nothing short of it will bring law and order.

If this orphanage inspector from America should come at supper time—say, and walk into our combination kitchen and dining room, he would find the children seated on the floor about the big earthen stove, in Tibetan fashion, awaiting eagerly the big mealy potatoes, an innovation into a Tibetan bill of fare. He would see the fat, jolly Tibetan mother dishing the potatoes out of a big iron pot. This Tibetan mother is a treasure, and we never get through congratulating ourselves upon her discovery. She is kind but she makes the children mind and teaches them how to behave. As she passes the potatoes around the circle, she directs the big ones to care for the little ones, scolds the greedy ones, joking pleasantly most of the time. If the inspector had been in other Tibetan homes, he would notice about this one, that the floor is clean and of cement instead of dirt; that the children's hands are clean, as well as the food; also that everybody is happy and that there are no fights in progress.

For other meals, the children have their own beloved

Mrs. MacLeod and Her Two Children
Duncan and Llora

Mrs. MacLeod is in charge of the orphanage during the furlough period of Mrs. Ogden. This picture was taken about a year ago.

tsamba and buttered tea, bread, of flour or corn-meal, occasionally rice, and a little meat about once a day. They wear Tibetan clothes and each has a clean mended suit once a week, after the time-honored Saturday bath. We have two big bed-rooms for them where they sleep on Chinese wooden beds, instead of on the floor, as do most Tibetans. We try to keep their bedding decently clean and whole. In matters of cleanliness and some other matters, it might be said that we adopt a middle course between the approved American standards and the Tibetan; although I think in regard to cleanliness and sanitation, we are nearer to the American ideas. We want our children to remain Tibetans but, at the same time, to learn better, cleaner, more honest ways of living, which can be used in their own homes later and passed on to other Tibetans.

When I mention more honest ways of living, I am reminded of the greatest fault we have to overcome in Tibetan children. Honesty is a quality almost lacking in the Tibetan make-up, and one not at all respected. Those who are most adept at deception and gaining their ends by cunning and cheating are counted clever. This principle is seen in all the Tibetan folk-tales. We see it also in all our dealings with Tibetans. The foreigners have the reputation of being honest and therefore "easy marks," though we try to disillusion them in regard to this latter idea.

At the present we are short-handed here in the extreme, but we have new folks on their way to us now, and we have the promise of our Board to send more workers as fast as they can be prepared. So we are looking forward to the time when our orphanage, as well as other departments, can have adequate supervision. Connected with the orphanage, we must have some industry—probably farming—where we can teach the children some of the good qualities which can be learned from work and, above all, honesty.

We have twenty-seven boys and girls, ranging from two to thirteen years old. Many of them have had Chinese fathers who were soldiers. It is the custom here among Chinese soldiers to take unto themselves Tibetan wives and, after the birth of one or more children, to leave Batang never to return, deserting their families completely. Some of the children are full-blooded Tibetans. At the time each was taken in, we took from the nearest relative a signed statement in which they gave up all claim to the child. This is necessary lest when the child should become old enough to be salable for marriage purposes, or of use in some other way, the relative might come forth and claim him.

All our children are likable, bright and teachable. We had one child whom we could not manage and were forced to dismiss. For a while the others were almost angelic, for they would rather stay where they are than to be any place else in Batang. All except the four youngest are in our day-school; all are at Sunday school

(*Concluded on page* 64.)

—*Photograph by J. C. Ogden.*

The School Building at Batang Nearing Completion
The orphanage is now housed in part of this building.

Problem of the Down-Town Church

By LUCY L. CHAMBERLAIN

A GREAT and very definite problem confronts every church which finds itself, because of changed industrial and business conditions and the consequent shifting tides of population, away from the center of a good American residence district and surrounded by places of trade, great factories and the homes of workers of every class and nationality. This we have called the problem of the down-town church.

We people of Franklin Circle are coming to realize that these are our conditions and that this is our problem. At the time this church was organized, eighty years ago, there was no better residence section in Cleveland. This was the first church of the Disciples to be established in Cleveland and its founders believed that they had chosen well when they selected a lot facing on Franklin Circle Park and overlooking the beautiful Cuyahoga valley. Their faith was confirmed as homes of culture and refinement and, many times, of real luxury were built on all sides. In those days the church grew and flourished and its power became great in the community.

Gradually the surroundings changed. Industrial and commercial changes in the river valley crept up the hill, and many of the wealthier families moved farther away from the noise and the smoke. Some of the old families stayed and lived their lives out near the church, but their children have found pleasanter surroundings in the suburbs.

Those beautiful homes are now housing from two or three to six or eight families of Hungarians, Russians or perhaps Finns. It is hard to imagine the lines of clothes drying on those dignified old walnut stair rails or the pots and pans arranged on the carved mahogany mantels.

There are, within a radius of a mile from the church, about four thousand Hungarians, probably thirteen hundred Austrians, four hundred Russians and some of many other nationalities besides hundreds of good but not wealthy Americans, willing to live here because of the easy access to business and lower rents.

These foreigners have little, if any, religious influence in their lives. The priest of the neighboring Roman church freely admits that he is not reaching them. There is a little Baptist Hungarian mission and a small Methodist Hungarian Sunday school in the vicinity. These efforts cover, so far as we can learn, the work of the Protestants among the foreigners in our neighborhood. They are drifting into free thinking, atheism and a form of socialism which takes away all religion. With these facts before us we must admit that fields "white unto harvest" lie all about us.

We have a splendid working plant for the purpose. Our auditorium, with its majestic Gothic arches, beautiful windows, fine old-fashioned black walnut furnishings, and above all hallowed memories of those who have served there, is to us who love it, a holy place and must surely be a source of uplift to every one who enters. We have a cheerful and comfortable chapel suitable for Sunday school and entertainment purposes. In the basement there is a good gymnasium with a gallery for onlookers at games, also kitchen and Sunday school rooms. We have the equipment that the work demands.

The work is here, the plant is here. The thing that is not to be found in the neighborhood is the money to run the plant. As our people have moved out to quieter, cleaner places, they have been most loyal to old Franklin Circle Church. They cheerfully come four or five miles to Sunday school and church and to many mid-week services. It is from the folks who live outside the immediate neighborhood that the large part of our money comes. Our treasurer says that not more than one-tenth of our financial support comes from within a mile of the church. What is true of finances is true very largely of workers. Of seventy-two teachers and officers of the Sunday school, nineteen come from within the mile radius, while the other fifty-three live from one to five miles or even farther away. Of course these families are in the Sunday school but over half of the enrollment is from the church neighborhod and the percentage of those from near the church is rapidly increasing. In a recent drive for new members one class of boys grew from a membership of one to nineteen, of whom only six were of American parentage. The same situation obtains in regard to the church membership. Of forty members recently added to the church, thirty-two were from the neighborhood. It is evident that there is ready response to effort expended among the folks who live near the church, and those who are spending their money and themselves in this service feel that the investment is good.

Did it not seem almost a sacrilege to do so it would be very easy to paraphrase Lincoln's great address, for it was four score years ago that our fathers founded in this city a new church "conceived in liberty and dedicated to the proposition" that all men have equal right to study and interpret the Scripture. The changes of the years have brought us to a time of testing whether this church or any church so conceived and so located can long endure. We have the hallowed memory of those founders and the long line of consecrated workers who have followed them, to inspire us. We cannot forget those who are on the foreign field sacrificing their lives to bring the gospel to just such as these who are at our very door. Above all we have in our hands the order of our great Commander—"Go, preach to all nations."

It is ours to rededicate ourselves to this great service.

The Franklin Circle Church, Cleveland, Ohio

John Shackelford

By HERMAN PORTER WILLIAMS

THE First Christian Church of Tacoma has been peculiarly blessed in being linked to the history of the Disciples of Christ by certain illustrious members who have tarried with us for a time. In 1894 Petrus and Dr. Susie J. Rijnhart were baptized in our old building on South Thirteenth and E Street, and Petrus was ordained to the Christian ministry by the hands of Jacob T. Eshelman who for nine years ministered to the congregation. From here they went forth to that sacrificial venture that opened Tibet to the vision of the brotherhood, and that has recently claimed our fourth martyr.

Another memorable name is that of W. F. Cowden, for years the apostle of "Our Plea" in the Northwest. Elder Cowden traveled far and wide over this region, laying foundations upon which a marvelously great future is building. He was supported by the American Christian Missionary Society. He made his home in this congregation, and by his wise counsel and leadership contributed greatly to its finest successes. He tarries with us still at the age of eight-seven years, ere he crosses the River. And by his side is his loyal wife, a most staunch and worthy companion for so well-beloved a saint.

But the one who has connected us most significantly with the main current of the Restoration Movement is the subject of this sketch, John Shackelford, who entered into life with his Savior on the ninth day of last October. Because of his early relation to our organized missionary work, this special mention is peculiarly appropriate in the WORLD CALL.

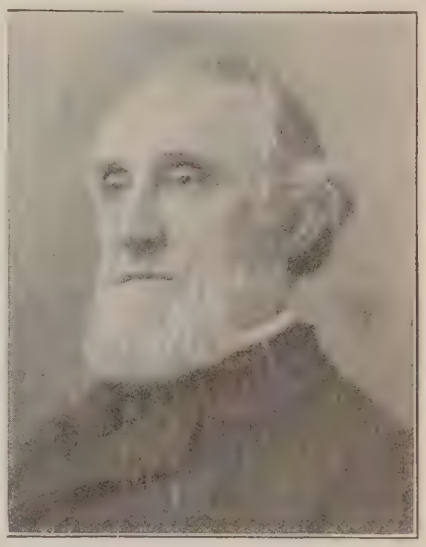
His life spanned those critical decades in our history when the movement led by the Campbells was developing from a protest into a program. He was born in Mason County, Kentucky, October 27, 1834, and Maysville was the home of his youth. Alexander Campbell was a welcome and beloved visitor in his father's house, and as a student in Bethany young Shackelford served as pallbearer at the funeral of Thomas Campbell in 1854.

The boy was baptized by James Challon on the 5th day of March, 1849, in the Ohio River. The following autumn he was present in the convention that organized the American Christian Missionary Society. This association was planned to unite the disciples in effective missionary work. Alexander Campbell was its first president; Dr. James T. Barclay was its first missionary, assigned to the "foreign field" and sent to Jerusalem; Steubenville, Ohio, was the first point assisted in America. But the work of the society was seriously hindered by the disturbed conditions incident to the great Civil War, and for a long time its prospects were discouraging. The corresponding secretary was the important official, and John Shackelford became the tenth in line of succession, being elected in the convention of 1866. By faithful and prayerful effort he was able to bring a new hopefulness and financial competence to the cause.

He had ere this served acceptably the churches at Maysville, Paris and Cincinnati, Eighth and Walnut. In 1870 he accepted the chair of English in the state college of Kentucky, continuing until 1899, when he moved to Tacoma to be with his son, Judge John A. Shackelford. A fellow-member of the faculty at Lexington has written this very worthy sketch of his personality: "Certain traits of his have made him to me one of the most attractive characters that I have ever known; his inflexible purpose to stand resolutely by his convictions, without stopping to count majorities and without heeding obloquy and unpopularity; his keen sense of justice, his unswerving fidelity to truth; his deep and ready sympathy with every form of suffering, his kindness and his gentleness; his cheery good humor often approaching to the verge of gaiety; these and other qualities have made Professor Shackelford unique among my acquaintances, and one of the most companionable of men."

Elder Shackelford belonged to a generation of giants, men of strong personality. They contended earnestly for the faith and were boldly exploring its content. Those too were days of strong political fealties. The life of the nation was thrown into the balances. Kentucky families were divided and pitted against each other on the battlefield. Mr. Shackelford was an abolitionist. His ready sympathies made him an earnest defender of human rights. In his declining years his mind would revert to stirring incidents of those times, and as he recounted them he would straighten in his chair, his eyes would glow with reminiscent passion and his voice would roar with noble eloquence.

Two things, he quaintly reiterated, were settled for him: he was a "Republican and a Campbellite." Some of us have misgivings as to the former, and we allow nobody else to call us the latter. But we follow on in perfect accord with the faith that Mr. Shackelford delighted to confess to his dying day, reciting in strong accents the ponderous verses from Hebrews: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom



John Shackelford

also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

NOTE: What can be more beautiful or a richer blessing to the church of Christ than the evening hours of such veterans of the cross as John Shackelford and W. F. Cowden, but this glorious relationship is turned into bitterness and shame if the last days of the minister must be spent in penury and want. Personal circumstances and family relationship did for these two patriarchs what the brotherhood is undertaking to do through the United Christian Missionary Society for all of its aged ministers and missionaries.

Emergency Tithe Week

AT this writing it is too early to make any report on Emergency Tithe Week, May 14 to 21. All of the churches are asked to give the tithe of a week's income as an emergency offering over and above the regular budget, to help the United Society realize its budget before June 30.

After sample literature was sent out, many telegrams, postal cards and letters were received, asking that a sufficient quantity of the pamphlet, "Try It Once," and the envelope, "My Tithe for One Week," be shipped to the churches for their use in observing the call. Churches that did not observe that week are urged to make an emergency offering during some week before June 30, in order to help the Society care for all of its work.

A good example to follow: Dr. C. H. Patton, secretary of the Foreign Mission Board of the Congregational church, tells a story of a wealthy Congregationalist who supports about 200 native workers on the foreign field each year.

This man for many years has made an investment in human life that has brought large returns in the advancement of the Kingdom, and has brought great satisfaction to the man who gave the money.

Two hundred native preachers and teachers, at a salary of about $100 a year, makes a total sum of $20,000. This man has given from $10,000 to $30,000 a year for many years, and says it is the most satisfactory investment of his entire business career.

Members of the Christian church who desire to invest in five, ten, fifty, or even one hundred native evangelists, should write to the United Christian Missionary Society.

A Cross Country Trail

By MRS. FRANK V. STIPP

LAST week we took a long tramp up the river to visit some of our *barrio* churches. This is considered the hardest trip in the province because there is no road. We started on the trail about eight o'clock on Tuesday morning. We had gone less than a hundred rods when we came to a *carabao* wallow, and there was nothing to do but to wade it. We went barefooted then till we came to the river so we could wash our feet. This done, we proceeded to get ready for the trip in true cow-boy fashion. We put stocking legs on our arms (for the sun is burning these days) big handkerchiefs around our necks and pulled our hats low over our faces and were off.

We soon came to a deep ditch which we could not wade, so we cast around till we found a "birch" canoe. Miss Ellis sat in one end and I got in the other end and our Filipino companion started to tow us across. Before we had fairly started the thing tipped. Fortunately it landed us on the bank. The canoe was partly filled with water so we could not sit in it. Miss Ellis then got in again and Mr. Lamog started across with her but ran into a shallow stretch in the middle of the canal so she had to wade the rest of the way. The canoe was then held across the stream and I waded in it to the shallow place. We picked up our baggage again and started on.

Our path followed the top of a cement wall much of the way. The wall was two feet wide in some places, one foot in most places and eight to ten inches in many, with a drop to the irrigation ditch. At some places we seemed to be walking almost in mid-air with a drop of twenty feet and more on both sides. At such times I realized that my equilibrium was not what it should be. We reached our first *barrio* about ten-thirty and were glad for the privilege of lying on the floor to rest our weary bones. In the afternoon we went calling and preached the gospel in several distant homes. In the evening we had our service, retired to the floor about ten-thirty, arose at four the next morning, ate our breakfast of rice and started on in the moonlight.

An Exhibit Booth at the Laoag Fiesta

The hospital exhibit is at the right. Many Bibles were sold and hundreds of tracts and leaflets were given out. Mrs. Stipp stands at the left.

Our path was varied and interesting on Wednesday. We crossed and re-crossed the river sometimes with our shoes off and sometimes with them on, for the rocks were sharp and our feet were tender. We dragged across waste stretches of sand, we trudged through underbrush and under shady trees, we tramped over the hills in the blazing heat of the sun and followed the path till it narrowed into a six inch trail on the side of a shale mountain. We reached our next *barrio* at about ten-thirty again. Ten-thirty came to be a joke with us. It seemed that no matter how far we had to go we always reached there at ten-thirty. No matter how hard we tried to have a meeting early, we never retired till about ten-thirty. So at ten-thirty we came to Lipay. The people were rejoiced to see us of course, but we were too tired to do much rejoicing at first. Mr. Stipp never seems to get too tired to preach though, so he and Miss Ellis went out with some of the members and held a street meeting. After the service we were glad to have even a Filipino bed on which to dream about meat loaves, creamed potatoes and ice cream.

Thursday morning after we had breakfasted on rice and chicken we started again on a trail up the river to visit our members in that remote spot. Old Sol beat down upon us unrelentingly, seemingly trying to dissuade us in our purpose, for Miss Ellis and I were the first American women who had visited this place. We entered our host's home and there found a new-born babe and its mother. They were curtained off by themselves in one corner of the room and a fire was burning by the bedside. We tried to explain to them that all that heat was not necessary but they replied that one of their number tried the new way and she contracted consumption. They didn't seem to remember the dozens and dozens of their number who had died following the old way. We held a children's service there and received the promises of several of the mothers that they would not permit their children to smoke.

We held our evening service at Lipay, had one baptism, retired late, arose at four, ate our rice and started on our homeward way. We had found one horse, so Miss Ellis and I took turns riding. We reached home in time to have a real dinner and then took a rest on a real bed. We did enjoy the trip wonderfully well though; the food was good, only we got tired of it, as the Filipinos do of our food, and their beds were real blessings at the time we needed them most. Best of all it meant much to us and to our native brethren to have had these meetings together. We are counting on your prayers for our work.

Laoag, Philippine Islands.

Through African Forests

By GOLDIE ALUMBAUGH

THERE are several villages not far from Lotumbe that are not visited as often as we should like to have them. Some are looked after by resident evangelists, others by the evangelist of the neighboring village. It is often very hard for the evangelist to reach more than the immediate people of his village; the others think he has not the same interest for them and will not listen to his teaching as readily. So it was with the first village we visited.

I believe there is as much preparation for a two day itineration trip as father and I made in traveling from one side of the United States to the other in our Ford. One thing especially is the beds, mosquito nets and necessary precautions against mosquitos. We are able to get some fruit, eggs and chickens in the village, which help for our food. Nevertheless we had nineteen carriers gathered by 7:30 Saturday morning ready to pick us and our luggage up and go. At eight we were on our way, and it was some procession!—Ruth Musgrave in the *to-poi*, I in the new push-push which we were anxious to try out, the rest of the retinue following with boxes, baskets, suit-cases and bedding.

The trip through the swamp and forest

was as wonderful to me as ever, even though I was forced to walk over the many tree trunks and obstructions in the path which had never before been traversed by a wheeled vehicle. I always enjoy walking much of the way. About 10:30, a clearing in the forest introduced our first village, Ikele.

Now these natives have their own customs and it is much the wiser thing to abide by them than to run the risk of offending, which is not at all hard to do, especially when it is a non-Christian chief. We arrived in the town sooner than we had anticipated and our caretaker was at the end of the procession seeing that all the things came in correctly. Hence we did not realize that the first house we saw and the first one spoken to was the chief himself, and we marched on to the other end of the village. There we waited for the guide who told us of our mistake.

We preferred eating under a tree but the guide said the chief had extended the invitation for the use of his house and protection and it was better that we accepted it. At that time we were not so sure that we would stay there all night but when we decided that was best we were glad that we had not lunched under the trees.

Of course we had committed a grave error the very first thing and were not sure how the chief would receive us. But soon he brought us the usual presents of native foods, chicken and eggs, and the boys said all was well again. When we left we gave him a tin fork, spoon and a safety pin, besides paying him well for his present and he was in exceedingly good humor.

He had the central court room of his house cleared for our convenience and here we ate, cooked and slept. Most of the people of the village were in their gardens and it was useless to have a service till evening when they would gather in the village. Our boy built a camp fire, over which we prepared our lunch and then had the usual rest. The natives began coming up a few at a time and we visited till about sundown when they thought it was time for the service. The guide beat the drum which called the people together. All of our carriers came as well as the natives of the village. There were only three Christians in the village and so we had the opportunity of speaking to many heathen, some perhaps who had never heard the story. All our carriers were Christians and they always love to sing and pray. so we had a praise service, after which Miss Musgrave gave a talk and then all Christians testified as to the result of their Christian life. Everyone enjoyed the testimonies so much. And you should have seen the eagerness with which they testified!

Those who wished stayed after the services were closed and we had another song service till bed time. Then to bed and to sleep, perhaps.

The next morning bright and early all hands were ready to go, for we wished to reach the next village before the sun got too hot and, too, we were to have morning services there. This was Eleke, one of our Christian villages. The Christians met us away out on the path. They always welcome us into their village by the singing of hymns and we feel quite different than when entering a heathen village.

Soon the crowd gathered, many more than the little mud room would hold but they seemed to be willing to sit on the ground out in the hot sun to listen. We told the old, old story that day but to many it was a new story. It is a wonderful experience, this telling the Good News to those who have never before heard it, having grown ups and little children too, crowding around and begging for more. And how they do appreciate it!

The clouds began to gather and the men said there was a rain coming. So after our lunch, we started for home. It was not far till we came to the dense forest where it was not so hot. We came home as fast as we could, for we were not anxious to be caught in the forest in a heavy rain. We arrived just in time for dinner.

Lotumbe, Africa.

The Home of One of Our Native Evangelists in the Back Country

The native houses are not oversupplied with windows.

At the Edge of the Forest near Lotumbe, Africa

A Belated Convention Report

By GABRIEL C. BANKS

ALTHOUGH the plague had abated, a "non-cooperation" railway strike threatened but did not prevent the annual gathering of the India Mission of the Disciples of Christ at Jubbulpore, India. On Friday morning, February 10, it convened in the Bible College Chapel with W. E. Gordon presiding and Miss Mary Campbell as secretary. Some few missionaries arrived late, while four were not able to come at all. Our native brethren were represented by this year's six well-equipped graduates of the Bible College and four duly accredited delegates from as many other points, representing the medical, educational and evangelistic agencies of the mission. Following a half hour devotional period Friday morning, John N. Bierma analyzed the convention's attitude in a sermon on the church in its relation to the Indian community. Then various necessary committees were duly constituted by the house, and the work of the convention began to move in a regular well-ordered fashion. Each day was full! Forenoons were devoted to general meetings, while committees used the long hot afternoons and parts of the evenings to prepare reports for the following day. In addition to the two regular services on Sunday, a number of the missionaries were invited to preach in the different Jubbulpore churches.

Through long strenuous hours in committee meetings with prolonged and extra sessions of the general assembly, the convention was able to adjourn on schedule time late Wednesday afternoon.

For next convention J. N. Bierma will be chairman with K. L. Potee recording secretary. W. E. Gordon was appointed as a special director of moral and religious education for the coming year.

Even though business constantly made imperative demands, intercession held a prominent place in each day's program. In addition to each morning's half hour of worship at the beginning, another fifteen minutes were dedicated to prayer just before the adjournment for the noon meal; and also at other intervals special seasons were observed.

Nevertheless, there were a few features of entertainment to relieve the tension created by the volume of urgent business. Late each afternoon, the children were afforded an hour of delightful recreation under the direction of competent organizers. Friday evening witnessed a social event at the home of W. B. Alexander which gave all an opportunity to get acquainted with friends of other communions at work in Jubbulpore. A brief flow of wit and eloquence, mingled with the clear common strain of a challenging purpose, graced the Saturday evening dinner when toastmaster Ray E. Rice introduced the new and presented the recently returned missionaries. At other times the missionaries grouped themselves by states or colleges to vie in good-natured pastime. At intervals special music interspersed the warm weary hours of routine duty. Tuesday morning Mrs. A. L. Shelton described some of her experiences in Tibet.

In general the convention expressed a feeling that a larger spiritual life should be emphasized among members of the mission and of the Indian community; that native Christians should be encouraged to assume larger responsibilities as rapidly as they are qualified to do so with a fair degree of success; and that in so far as practicable, they should infuse their indigenous life and social agencies with Christian principles so as to leave avenues of approach to the non-Christians always open. Reports from all departments were full of information. From the evangelistic report, last year there was found to be an increase of 351 by baptism, a large majority coming from relatives of those already Christian; several churches are planning to call native pastors this year; some of the churches have members who tithe; and last year the Pendra Road church contributed over a thousand rupees.

Plans for the coming year were somewhat hampered by the financial depression affecting the United Christian Missionary Society but many enterprises were permitted their normal outlay in the hope that our people at home will rally to a campaign to make the world Christian with the same sacrifice and devotion that stamped their efforts to make it safe during the crisis of a few years past!

Casting into the Treasury

By MRS. ARTHUR GEORGE

MISSIONARY women of our Iowa churches are finding new inspiration in a comradeship of service that is bringing the lands afar to our very doors. In time of need our national board has appealed for help and Iowa responds gladly and generously. It was a happy suggestion of our secretary, Miss Annette Newcomer, that we should build a bungalow in India as a home for the missionaries and as a memorial to Mrs. Letta Page Ashley, our loved president who left us last June.

We have been bidding our missionaries Godspeed as they sailed away but we have not provided suitable homes for them. India is the oldest child of the Christian Woman's Board of Missions in foreign lands. There is imperative need for four new missionary homes. We believe that if Mrs. Ashley could choose a place for a memorial, her choice would be in India. Through the sacrifice and service of her long-time friend, Dr. Ada McNeil Gordon and other loved workers, that land was especially dear to her.

All our state women's organizations are united in this building project and the plans are received with enthusiasm and approbation. The financial results have been splendid. We have never been asked to attempt to do anything which has interested and appealed to us so much as this call. We are still far from the goal but hope to prove ourselves worthy of the men and women who are giving their lives for us in India, by our hearty and ready response to their necessity.

F. A. Harris of Highland Park, Des Moines, was asked by our state board to construct a model of the proposed building and to estimate the cost of each part. A beautiful model was made of paper and this is used in presenting the need to the various societies. It is largely a replica of the Gerould Memorial Home in Rath, India. Mr. Harris made a contractor's list of expenditures, and individuals and societies select and pay for certain sections. The total expense is estimated at six thousand dollars. Boys' and girls' organizations, Circles, Triangle clubs, women's societies, and some men, are choosing their parts; the choice ranging from foundation bricks, front steps, porch floor, windows, columns, arches, coping, chimney, side walls, to the twenty-five hundred tiles of the roof. The name of each individual who gives one dollar or more is to be recorded and placed in the corner stone. The location of the bungalow was to be determined by the mission workers in India. Word has just come that the new home is to be at Bilaspur.

Central Church of Christ, Des Moines, was the church home of Mrs. Ashley. There she was greatly loved and appreciated and her influence still animates us with missionary zeal. Central Church has the rare privilege of contributing the five hundred dollars necessary for the corner stone. Mr. Ashley is providing for the silver name plate which will adorn the arch over the main entrance. Other Christian churches in Des Moines are giving liberally. University Place Church has large plans, working through division leadership. Capitol Hill Church has selected the front door as her contribution. Gifts count toward financial aims of societies. Not alone by large gifts is this responsibility being met, but by the mites of every member in our ranks throughout the state. Missionary women seeking a worth-while task feel they cannot afford to miss having a share in it, and the loving esteem in which Mrs. Ashley was held makes the giving very personal and precious. As we sheltered women at home dream and plan and pray for this beautiful and practical building, we are reconsecrating ourselves to self-denial and striving to rekindle our hearts and tune our ears to hear the cry that challenges us through this open door.

The First Church of Cedar Rapids, Iowa, will build a bungalow for Dr. Pearson in Africa. This also is to be a memorial home given in memory of Mrs. Frick. Miss Annola Toler has made a model. The cost of this home will be approximately three thousand dollars.

It is proposed to present these two bungalows for dedication entirely free from debt at the state convention in June at Mason City. The undertaking is great, the responsibility tremendous. Much faith and much prayer will be required if our aim is reached by June first.

The response which Iowa women will give to this appeal will be the measure of our interest not in the bungalow but in Christ, Who is still saying, "I have given you an example" and "If ye love me keep my commandments."

Don'ts and Do's of the Children's Day Offering

DON'T

1. Don't use the offering for current expenses, for it is given by the children for Foreign Missions.
2. Don't keep it in the treasury until after June 30.
3. Don't just take up a collection. Make it a real sacrificial offering.
4. Don't apologize for taking the offering. The work needs the money and the people need to give the money to develop their spiritual lives.

DO

1. Take the offering and make it as big as possible. Every school should average at least $1.00 per pupil or more.
2. Collect all the money in at once. Don't let it hang over for two or three weeks.
3. Send it immediately to:
   United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

The National Board of Education Notes

PRESIDENT L. O. LEHMAN of Eureka College has done an invaluable service for the college and its constituents by producing a body of promotional literature for use in the endowment campaign which justifies Eureka's appeal according to accepted educational standards.

Hiram College has been the recipient in recent weeks of five bequests, all of which were made by former students or those who have had official connection with the institution.

Dr. R. H. Crossfield will be formally inaugurated as president of William Woods College, Fulton, Missouri, on Wednesday, May 31, 1922. A strong program has been prepared for the day's exercises.

A chapter of the Phi Kappa Phi, national honorary scholarship fraternity, was installed at Butler College, Indianapolis, recently. This charter grant is an honor to the college and is a recognition of high academic standards. It is the first awarded to an Indiana College.

Indiana School of Religion, Bloomington, Indiana, has just published in tract form "Schools of Religion at State Universities" by O. D. Foster. Dr. Foster is the university secretary of the Council of Church Boards of Education. "Schools of Religion at State Universities" was read by him before the conference of church workers in state universities at its January meeting in Chicago. It was considered by those present a most significant utterance and there was a strong demand for its publication. Copies may be secured by writing Dean Joseph C. Todd, Box 95, Bloomington, Indiana.

President Thorp of Missouri Christian College, Camden Point, Missouri, announces the receipt of a bequest of $9,000 for the present academic year.

The churches of Texas, in response to the efforts of President E. M. Waits, H. E. Beckler and others are rallying to the support of Texas Christian University in its period of financial distress.

On the recent eastern trip made by the general and promotional secretaries of this Board, Dr. H. O. Pritchard delivered an address before the School of Religious Education of Boston University of which Dr. Walter S. Athearn is the head and in which he is doing great work. This School of Religious Education numbers over five hundred students.

President A. D. Harmon of Cotner College, Bethany, Nebraska, has accepted the presidency of Transylvania College, Lexington, Kentucky, and will assume the responsibilities of the latter position in June.

Joseph C. Todd, state university secretary of the Board of Education was recently in St. Louis as a member of a committee appointed by the Bible College of Missouri to meet with a like committee appointed by the General Board of Education of the Presbyterian Church to con-

Teachers in the Christian Girls' School, Nanking, China

Effie McCallum stands in the center of the back row; Rose Garrett to the left.

The Student Body in the Christian Girls' School, Nanking, China, Founded by Emma Lyon

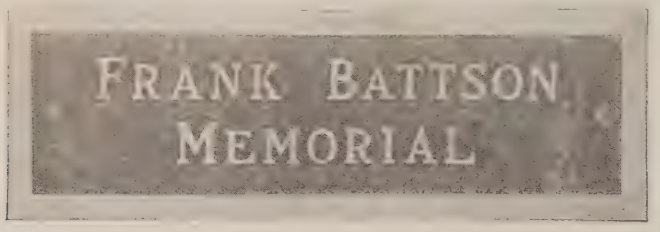
Miss McCallum writes of the school: We have had an enrollment of 153 this year and are very crowded. Just now our girls are at home on their New Year's vacation. We sent home with them New Year's tracts that we asked them to read to their families and give to a neighbor. Miss Chen, our assistant principal, mimeographed some sheets with songs, a poem and suggestions of things that the girls could choose to do to help someone during the New Year. Thus our influence is spread into the surrounding towns and villages.

sider conditions on which the Bible College of Missouri would cooperate with various churches desiring to participate in offering Biblical and religious courses to the students at the University of Missouri. Dean G. D. Edwards and George A. Campbell were the other members of the committee for the Bible College and the Disciples of Christ. The same week Secretary Todd, by request of the university committee of the Council of Church Boards of Education attended a meeting of university secretaries at Ann Arbor for a conference with Michigan representatives considering the creation of a union school of religion at the University of Michigan. He reports that, if such a school is formed, the Ann Arbor Bible Chair—because of its long and successful history and its accumulated assets—will be in a position to be the most influential factor in the cooperative effort. There is a strong sentiment growing in state university centers favoring unified effort and especially in the work of religious education.

G. I. Hoover,
Promotional Secretary.

The Frank Battson Memorial Press, Bolenge, Africa

During the year just past those of the printing department have registered over one million five hundred thousand kicks. It is natural that anyone connected with the executive end of any large commercial institution or the claim department of a railway company would wonder at the great amount of clerical help it would require to care for this number of complaints and to smoothe the ruffled mind of such an injured public. Let them not be over anxious, however, for most of these were good-natured kicks, and the missionary in charge has had but very little to kick about.



The above brass plate will be placed on the walls of the new mission press building at Bolenge, Africa, which was built in memory of Frank Battson. He was a student in Bethany College and Drake University preparing for work on the Congo, and was accidentally drowned during the summer of 1916. The students of Drake and Bethany, together with the parents of Mr. Battson and close friends, have raised a fund to aid the United Society in building this useful mission property. From the memorial press will go out Christian literature of all kinds into the field occupied by our Africa Mission. What more beautiful monument could be erected to the memory of a strong young man whose life was cut short while preparing for life service in darkest Africa?

The Frank Battson Memorial Printing Press
The thatch roof on the right will soon be replaced with iron.

The cause of all this apparent discontent was the "striking" of 250,287 impressions, at six kicks to the impression. Nevertheless, all of this might have been eliminated had there been some sort of mechanical power to attach to the mission press. And it is sincerely hoped that some loving and generous hearted person who desires to help bring a million illiterate people to Christ and a civilized state, and who wishes to lessen the burden of these faithful and loyal-spirited native printers who are so willing to perform to the best of their ability every task that is put upon them, will provide the necessary funds for the installation of this much needed power before the end of the present year. (Note: The Woodward Avenue Church, Detroit, has just given $3,000 for a lighting and power plant at Bolenge, to be installed this year.)

The greater part of the year only five native workmen were employed, two of whom were inexperienced and one who has now just finished this third year in the office. For a short time eight natives were used in the work, five of whom were inexperienced. At present there are five workmen—one with a number of years' experience, one who has finished three years, two with a year's experience each, and the "devil" who has not yet completed his first month.

A summary of the work for the year is as follows: 602,200 pages of native literature; 99,677 sheets of office and department supplies and commercial printing; the necessary composition in preparation for this work; 9,908 books bound. The new books finished during the year were: 2,500 "Jibango" printed in 1920 and bound in 1921; 2,000 "Kala Kala"; 1,200 "Boninga waJoso waChart"; 1,000 "Francois-Lonkundo Calendrier." The cost of the finished work, not including the missionary's time, amounted to 16,975.50 francs.

A number of advances were made during the year in the matter of housing and equipment. The press was moved from a 16x14 wooden structure, which greatly marred the beauty of the station, into a commodious brick building, the new Frank Battson Memorial. A proof press, job backer and standing press, one twenty case sectional cabinet, one sort cabinet, twelve fonts of new type and one font of rule were added to the equipment. An eight hour day was inaugurated, taking the place of the old one shift day. It is expected that the press will experience a very busy and successful year in 1922.

David A. Byerlee.

Better Than Tithing

A good friend of the United Society who has a missionary sister, recently wrote as follows:

"I am going to practice what I preach about making a special offering of a week's salary to help out on the extra expense occasioned by Dr. Shelton's death."

A Splendid Achievement, Lynchburg, Virginia

TO the right is the architect's drawing of the new gymnasium to be erected during this summer on the campus of Lynchburg College. A campaign, lasting one week, has just been concluded in the city of Lynchburg, in which the citizens of that city subscribed more than $75,000 in short time pledges, to be used in the erection of this beautiful building. It is to be a memorial to the citizens of Lynchburg and a tablet will be placed in the foyer, which will bear the names of all who made subscriptions. This will be a worthy memorial and will add much to the efficiency of the college and go far toward giving Lynchburg College an up-to-date equipment. It fits in well with the architectural style of the present buildings and is a part of a remarkable program of buildings, as outlined by some of the foremost architects and landscape artists in this country. Lynchburg College is fortunate in having one of the most attractive campuses to be found in America.

The campaign just closed was unique in many respects. It began with a dinner at the college in which the Rotary, the Kiwanis and the Lions clubs attended in a body. Besides, there were other prominent men of the city present. Among the notables at the gathering was Carter Glass, formerly in President Wilson's cabinet, now a senator and perhaps best known as the author of the Federal Reserve Banking law. It was a great evening. President Hundley presided and made a brief address setting forth the present state and outlook of the college. He also sketched the truly wonderful progress the institution has made in the last eight years. H. O. Pritchard of the Board of Education delivered the main address of the evening and aroused enthusiasm for the undertaking. At eight o'clock the three hundred and more men adjourned to the college chapel where they were highly entertained with a play given by the students. It was commended by every one present and the men were surprised and delighted with the high grade of work which this play clearly demonstrated.

The actual campaign began one week later and lasted eight days. A list of the teams which did the work will evidence the unanimity with which the project was undertaken. Teams of canvassers were selected by the following organizations and were represented by the strongest men in the city of Lynchburg; the Chamber of Commerce, the Rotary Club, the Kiwanis Club, the Lions Club, the Elks, the Retail Merchants Association and the faculty and students. Also the women of the city had a strong team of workers and aided very substantially in the success of the campaign. The faculty and students pledged more than ten thousand dollars to the enterprise. It was the unanimous opinion that no campaign had ever been conducted in the city which met with such general favor and ungrudging response.

E. H. Hancock, a young business man of Lynchburg, was chairman of the campaign. He was ably assisted by a committee of prominent business men. A luncheon was held each day of the campaign at which reports were made. Secretary Pritchard spoke at a number of these luncheons and assisted in giving direction to the plans. However, the success of the campaign is due more to President J. T. T. Hundley than to any one individual. He is unusually popular with all groups of men in the city and his administration has brought Lynchburg College from a place of obscurity to one of respect and admiration in the minds and hearts of Lynchburg people. The easy success of this campaign is abundant testimony of that fact. Due credit should also be given to that godly business man, C. L. Snidow, who has stood by the college through all its trials and who has made such generous contributions to it from time to time; also to the McWane brothers, Lawrence and Fred, who are loyal supporters and trustees; and last but not least, to T. G. Hobbs, a prominent young attorney, one of the first graduates of the college and chairman of its Board of Trustees. With such men as these behind it, the future of Lynchburg College is especially auspicious.

The Gymnasium to be Built on the Campus of Lynchburg College

Stewardship—An Appeal to Reason

By F. W. O'MALLEY

FRIEND, if you were a great landowner or business man, wealthy and most benevolent, and you decided to give some of your tenants estates in their own right, or give your clerks or agents full title to a well stocked business of their own, or take them into partnership—which tenants or employees would you select? Would they be those who had dealt fairly and honestly, paying the percentage or share of increase or profits appointed? Or would they be those who kept or used all for themselves, for pleasure or possession, defrauding you of your just share?

Now surely you may assume that God has as much sense as you have. You might even give Him credit for a moderate degree of reason in making a distinction between the faithful payers of "The tithe which is the Lord's," and those who withhold his tithe to consume it upon their own pleasures or selfish plans. Put God as the great benefactor in the illustration above, and yourself as the tenant or steward, then face the facts honestly with your own soul. What you have in possession is not yours, not one bit of it, all is His and you are just in charge temporarily.

If you are faithful here and now, He will give you the glorious inheritance hereafter; but if you use all for self, not paying his tithes and showing by offerings of love that you are interested in his business above all else, be warned; repent before it is too late. Unless you pay at least the tithe, fairly and fully, be afraid, tremble before the God of the whole earth, for He will be compelled to dispossess you, just as you would dispossess a dishonest steward or agent. Read Jesus' words, Luke 16: 9-13, especially noting verse twelve: "If ye have not been faithful in that which is another's (God's), who will give you that which is your own?" That is, how can you be trusted with a place in heaven when you were unreliable, untrustworthy in your place on earth?

Read what the inspired apostle writes in 2 Cor. 4:3-4, "Them that perish, in whom the god of this world hath blinded the minds." These words aptly describe some persons (some rich and prominent), who delude themselves with the notion that they are actually going to heaven, to share the heavenly inheritance, but have been unrighteous, unfaithful in making just returns (tithes and offerings), from that wherewith God has entrusted them. "Bring ye all

the tithes into the storehouse," God's church, that His gospel and His Kingdom may be spread throughout the whole world.

Christ commended and blessed the poor widow's offering of her all in loving devotion, but the tithes and offerings of the rich and those in moderate circumstances must be paid to provide sufficient funds to accomplish our Lord's beneficent purpose to preach the gospel to every creature. One rich man's tithe might be more than the entire possessions of many poor widows. "To whomsoever much is given, of him shall much be required." (Luke 12:48.)

Some Rainy Season Experiences

By DR. JENNY V. FLEMING

THE rainy season is now on and so the car has had to be put away. Even the ox cart is not much good now. About the only way to get around in the rains is on ponies. It is not a very swift nor very comfortable way to go but it is sure, for the little country ponies can go most any place. Except for the main roads, there are no roads in the rainy season. The cross country roads, that we used in the hot season, have all been ploughed up and are planted in rice or some other grain. On the ponies, we follow the foot paths which sometimes lead us through rice fields or along the embankment between the fields. The rain, mud and swollen streams all help to make things interesting. Mrs. Shah and I are just home from four days' trip and although we have had many experiences in our village trips together, we had some this time that we have never had before.

The day we started was terribly hot as we had had no rain for days. But we were thankful to have the path dry that day for it was a bad road that we found, across fields and newly made embankments that would have been difficult to go on had they been wet and slippery. Some of the ground out here gets full of big holes in the rains and most of our path that day led across this kind of soil. It is very hard when it is raining and these holes are full of water. We would rather have had the heat that day than the rain. We stopped in two villages on the way and visited the Christians there. Found cholera in both places so we did not eat our food there. We went on and stopped in a small guava grove and Mrs. Shah and I ate the lunch that we had brought while the men cooked their rice. We had two coolies along with us to carry our things and to take care of the ponies. We have to take with us everything that we will need on the trip, bedding, food, clothing, lanterns, boiled water, grain for the ponies. We had hoped to get to Lormi before night but missed our road some place.

About four o'clock, we reached a large village which we had never visited before so had no acquaintances there. The rain that had been threatening for some time began and we hurried to the school house for there is a nice Government school there. We found the Naib-Tahsildar, from Mungeli, there before us. He was very kind to us and said it would probably rain all night and he was sure we could not get on so he insisted upon moving out and letting us have the school house. He said he could be very comfortable with an acquaintance there. He left us the bed that had been brought for him and sent for another for us, left us some wood and sent a man to draw water for us. I was afraid the village people might object to us drawing water from the well there and then too we had nothing to draw with and the well is deep. I have long since learned to always have something to read and also some writing material along so we had a nice evening and a comfortable night. It rained all night.

We arose next morning about four so we could get off as soon as it was light enough to see the path. The creek, near the school, was swollen and still rising but we hoped we could cross about a mile further on where it crosses the main road, as it is bridged there. But even there it was impossible to cross and the water was still rising so we went back to the village for we thought we could visit some homes and get acquainted with the people. We visited the home of the Headman of the village and thanked him for the things he had sent to us the night before, rice, dal and milk. Then we visited a number of other homes and went to see the mother whose son had been killed by lightning the evening before. We tried to comfort her but there is so little one can say to comfort one who has no hope. As we came back to the school, a young man of the fisher caste met us and said he would take us across the stream if we were anxious to get on. I asked him how and he said in a *karahi*. I could not imagine what he meant for the only *karahi* I knew any thing about was a small iron kettle that the women use in their cooking. He assured us he would get us across safely so I told him to go and get his *karahi*. Sure enough it was a cooking vessel but an immense one that they use in cooking their caste dinners. It was larger around than a wash tub and about fifteen inches deep. He was careful to wash it out so it would be nice and clean which also made it nice and wet! When he was ready I got in and sat down and held on to the sides with all my might. He swam along and pushed or pulled it and took me across. Then he brought the others and also all of our things. I cannot say that I want many such boat rides. He was as happy with the money that I gave him as we were to get across.

We went on our way rejoicing but only for about two miles for then we came to another river that was in flood but going down. The man said we could cross if we would wait about two hours. So we were trying to be patient and I was wondering if we could find some dry sticks and cook some food for we had been so anxious to get off in the morning that we had not even had tea. Just then two men from the village near came along and, seeing our trouble, offered to help us across. They would not let Mrs. Shah and me ride the poni saying it was so slippery that they we afraid; but if we did not mind getting w they would take us across. So two me one on each side holding to us and with holding to them, took us over one at a tim It was terribly slippery on the bridge a the water was about hip deep and swif But we got across safely and again we on our way rejoicing. We had no mo trouble and got to Lormi about noon. T water was also over the bridge there b only about a foot so we went over with trouble.

By the time we got our breakfast it w half past one or later and we could not g on to Bandha and back that day so as all, women, coolies and ponies, were tir we just had the afternoon in the Dak bung low, a nice Government rest house. We mi sionaries in Mungeli have been given t use of these bungalows free when we a out on mission work. Next morning went on up to Bandha and had a nice vi with our Christian family there. Chole was very bad in the village so we did n eat while there. The folks wanted to co for us but we did not let them and we d not cook the food that we had taken o selves. Flies are so terrible now-a-da We came back to the Dak bungalow th evening and planned to get off early ne morning and come on in home. About ha past three I wakened one of the coolies a told him to get up and go see how the riv was. He came back and said it was in flood and we could not go. So everybo excepting myself went back to sleep. Th said we probably could not get across next day and if there should be any ra above the river might rise again in t night. It looked cloudy, too. But ab seven that morning, the water began to down, so we got everything ready, cool and ate our breakfast and were all rea to start if it should get low enough to us cross.

About noon four fishermen came and s they would take us over. But they, t would not let us go on the ponies but s if we would walk they could get us ov One man said, "Suppose you went on pony and it slipped then what should I look after the pony or look after you So we waded across. The water was quite as deep over the bridge as it had b the other time we waded but it was v much more swift and the river is so m wider. It surely was difficult walking the men held on and so did we. There no danger with them though, I think, had we tried it alone we would have b thrown off the bridge. There is a good d in knowing how and the fisher caste fo have nearly lived in water from their ba hood. I do not intend to run any foo or needless risks but I felt it was perfe safe when they said so. I asked one n what he would do if I fell and he s "Well, your life won't go unless mine with it." Then we came on home. We one more bridge to cross that made me m nervous than any of the others. It wa foot bridge, had no railing, was not wide and about every other board was so that we had to look down all the tim see where to step and looking down m us dizzy. The men led the ponies ac

the river but the mud was so deep they thought we had better go across on the bridge. We stopped in a village about half way home and visited another Christian family, then came on and got home about dark. It rained on us most of the way so we were wet, tired, hungry and glad to get home. There is nothing monotonous about village work, but rain, mud, swollen rivers, broken bridges all added together keeps one always guessing, in the rainy season, as to what will be the next experience.

Mungeli, India.

The Chinese New Year

By Ray L. Six

AMONG the Chinese this is one of the happiest seasons of the year. It is the scene of great merry making from the richest official to the lowest coolie. This season begins on the 23rd of January and lasts until the first part of February.

One of the first things that enters the mind of the Chinese at this time of year is the fact that he must pay all his debts or "lose face." If he cannot pay he must make some satisfactory arrangement with his creditors. Then for several days all must have a vacation. There is, however, one exception—the 'rickshaw coolie who must work even on New Year's Day and for this loss of vacation he expects to receive double his ordinary wage.

All of the servants, the cook, the amah, the house boy, the coolie, the policeman on your beat, the mailman and the gateman, have to have their tip. Usually it costs about a dollar all around. Truly one is glad that New Year comes but once a year.

All the schools, missionary and government, are dismissed at this time for about two weeks. It is the ideal of the Chinese to be at the family reunion at this time of year. They will travel hundreds, yes thousands of miles, just to be at home on New Year's eve. The ideal of filial love among the Chinese is one of the things that has kept the Chinese nation intact for the last 5000 years. One of the worst offences in the eyes of the Chinese law, written or unwritten, is for a son or daughter to be unfilial.

This is a time of great religious fervor. One of the most interesting ceremonies is that connected with the Chinese kitchen god. In every Chinese home there is a native kitchen range. This is the most important piece of household furniture and is made of clay, brick and mortar. It is large and copious and fuel is fed into it from the rear, thus all the dirt and ashes are kept out of sight. At the front of the stove near the base of the chimney will be found a niche in which is pasted a picture of the kitchen god. He is placed in such a position that he can overlook all the activities of the family. He is depicted as a hideous creature, gruesome to look upon. At the end of each Chinese year he is taken down from his place of surveillance and is sent on his journey to the most high deity. There he makes a report of the behavior of the family over which he has had charge for the past year. Toward the end of the year the members of the family are very punctual with the duties incumbent upon them for they want the kitchen god to make a good report to the most high deity. For two or three days prior to his departure they smear his mouth with honey or molasses thinking that the god will have his mouth so full of honey that he can say nothing but sweet things when he makes his report.

The next event after the mouth of the god has been sweetened is to destroy him in the fire of the stove over which he has resided. This changes him from the material to the spiritual world, and the act of burning is accompanied by much ceremony. The house has been decorated especially for the occasion; new scrolls have been placed in all important places and innumerable banners, streamers and designs of lace paper cover the rest of the wall space.

With much ceremony, a new kitchen god is placed in the niche and he rules over the destinies of the household for the coming year, after which he, too, is sent on to the most high deity with his mouth filled with sweet things. Thus, year after year the Chinese present themselves symbolically sinless before the most high deity.

No Greater Work than This

Clarendon, Texas,
September 20, 1921.

Mr. G. W. Muckley,
St. Louis, Missouri.
Dear Brother Muckley:

I want to tell you something about our church here and the splendid service that was rendered by your board in the loan of $6,500 which made it possible for the church to erect such an edifice as we now have. The church had struggled through many years of hardship with only a few to help in the task before it. When it was learned that money could be gotten from the Church Extension Board it put new life into every member of the church from the least to the greatest.

This building is not complete yet but it is far enough along so that it affords a comfortable meeting place for the church. When entirely finished it will have a seating capacity of from five to six hundred in the main auditorium and will also have eighteen Bible school rooms. The basement is the largest one in our city and affords sufficient room for at least four hundred people. Visitors are always delighted with the church and its equipment.

Clarendon is located in such a way that it will mean much to the Panhandle of Texas to have such a church here. Taking it all in all there is no place where a loan from the brotherhood could do more good. The church has had a splendid growth during the time I have been with it. Seventy-one have been added to its membership and this has largely been due to the fact that the church was hopeful all the time.

May I say that I pray that the 137 churches now calling for help to build may be helped to this by those well established churches which can so well come to their aid by large offerings. These churches are calling for about $900,000 but what is that to a brotherhood like ours? It is small when compared to our wealth as a people. We are looking for a greater day for our people and there is no better way for it to come than for every church to help some other church to get housed and ready for service. We have not had much fellowship with each other in this great task committed to the church. Surely, no greater work is before us than to help to build churches where the teaching of Jesus Christ can be given to a perishing world. We have lost thousands in the past by not having adequate buildings and shall we commit the same sin over and over in the future? I would like to have the privilege of telling every member of the Christian church the country over what the Church Erection fund has meant to Clarendon and urge that the churches already housed, help others to be housed. The time has come for us to have fellowship in as great a work as was ever set before the church in any age of the world.

Yours for service,
S. J. WHITE.

The New Church Building, Clarendon, Texas

Women's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the Apostle to the Gentiles. It is characteristic of the great Apostle but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent—being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

Fellowship in the Furtherance of the Gospel

Philippians 1:1-11

WHILE on his second missionary journey Paul saw the vision of the man of Macedonia entreating him to "Come over into Macedonia and help us." Not disobedient to the heavenly vision Paul and his companions went and upon arrival at Philippi, a city of Macedonia, "the first in the district," they met on the Sabbath Day with some women who were wont to gather together at the riverside for prayer. As a result of Paul's preaching Lydia and her household were baptized and later the jailor, who cared for Paul when imprisoned, was also won.

A church was thus planted in Philippi and ten years later, while a prisoner in Rome, Paul sent a letter addressed to the "saints in Christ Jesus who are at Philippi, with the bishops and deacons."

The letter was carried by Epaphroditus, a member of the Philippian church, who had visited Paul in prison.

Following immediately after the salutation are the words, "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy, for your fellowship in the furtherance of the gospel from the first day until now."

It will be both interesting and helpful to know of just what that "fellowship" consisted. We use the word somewhat loosely today to signify friendly intercourse in public gatherings but Paul undoubtedly used it in another sense because he was not present in person to enjoy the "fine fellowship" which prevailed when the Philippian brethren congregated for worship and service. In what sense, then, did he use the word?

Fellowship means partnership. Paul and the Philippians formed a partnership. I do not suppose that it was incorporated under the laws of Rome but it was incorporated under the laws of God and was binding upon both parties. Paul's part consisted in "journeyings many" that Christ might be preached and churches established, and how faithfully he fulfilled his part of the contract is too well known to need review here.

The Philippian church's part consisted in wholehearted support of Paul, in sympathy expressed in such visits as that made by Epaphroditus when Paul was a prisoner at Rome, a visit made to "supply that which was lacking in your service toward me." Phil. 2:30. It consisted also of support by prayer. It can hardly be imagined that the Philippians would have such interest in Paul as to send one of their number all the way to Rome to visit him in an hour of need and not pray for him and his work regularly and fervently. It consisted also in the more material support of him and his work by gifts of money sent on divers occasions and in liberal amounts. Concerning this Paul says, "No church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." Phil. 4:15-16. Epaphroditus went to Rome expressly "to supply that which was lacking." In writing to the Corinthians Paul says in II Cor. 8:1-4, "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; (Philippi was in Macedonia) how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

This fellowship, according to Paul, does not consist alone or principally in hand shaking or smiles or friendly greetings however genuine these may be. It is made of sterner stuff. It consists of that sympathy which becomes deep concern and expresses itself as it did through Epaphroditus, "who for the work of Christ came nigh unto death hazarding his life to supply that which was lacking." Phil. 2:30. It consists of prayer for the work, prayer, intelligent, fervent, believing, effectual. It consists also of gifts of money and material for the "furtherance of the gospel." Saying, "God bless you," to a missionary, "I enjoyed your message; you are doing a fine work," is not the sum and substance of fellowship. We must form a partnership and help him in his work if we are to really have fellowship with him.

This fellowship between Paul and the Philippians proved a great benefit to Paul. It cheered him when his heart inclined to sadness. It strengthened him when opposition arose. It filled his blood with iron and steeled his nerves when difficult tasks challenged. It saved him much time by releasing him for the joy of preaching when otherwise he would have been compelled to turn aside to make a living.

But the reflex good upon the Philippians themselves was, perhaps, the greatest benefit arising from this fellowship. Note that this Philippian letter is unique among the epistles of Paul in that it rebukes no gross sin nor censures any prevailing heresy. It is the sweetest of all the writings of Paul. Why is this so? No doubt we have put our finger upon the vital reason in this first chapter. The Philippians kept themselves pure and their church sweet and harmonious by centering their affection and attention upon a big, challenging task outside of and beyond themselves. The church which looks much upon itself and broods over its problems is apt to become sluggish and stagnant and sinful but the church whose eyes are upon the distant hill of challenge and whose heart is aglow with the love of others is certain to abide harmoniously and to be a blessing. Running water, glistening in the sunlight, leaping over rocks, rippling in the breeze, keeps pure and is refreshing to the thirsty traveler. The church which joyously runs on the errands of the Lord, living in the sunlight of unselfishness, leaping over difficulties to enjoy fellowship with the saints of God in the furtherance of the gospel will free itself of its own sin and fulfill its God given mission.

C. M. YOCUM.

SECOND YEAR PROGRAM

Applied Christianity or the Missionaries at Work

FIRST MONTH
"In the Land of the Cherry Blossom"

PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
Hymn
Bible Lesson: Women of the New Testament—Elizabeth.
Prayer
SPECIAL MUSIC
STUDY:—JAPAN
1. The Country and its Interesting Peoples
2. A Nation at School and at Worship
3. The Gospel for Industrial and Social Problems
4. Pictures from Japan
DISCUSSION
ECHOES FROM EVERYWHERE
CIRCLE OF PRAYER:
Pray for Japan's leadership; that new doors of service may open to our missionaries; that missionaries and native Christians may be kept in the secret place of the Most High.
OFFERING AND BENEDICTION

PROGRAM HELPS:
Leaflets: One on each of the program topics, 10c.
Pictures illustrating program topics, 10c.
Books: Foreign Survey, pages 143-153; History of F. C. M. S., pages 91-96, 189-222.

*Note: This series of Bible Studies may be substituted for "Women of the New Testament" if preferred.

The Three Year Graded Series of Programs

Why Graded Programs?

THERE were two reasons which influenced the committee to offer a graded series of studies for local societies.

First, the merging under the United Christian Missionary Society of work formerly conducted by six separate boards brought together many enterprises and phases of work not previously known to members of missionary societies which had been auxiliary to one of the separate boards. It was thought advisable to provide a series of programs which would familiarize the former C. W. B. M. constituency with the whole scope of work to be administered by the new Board.

The second need for an introductory course is that new societies may have a systematic résumé of the fields and work of the United Society before being plunged into the midst of more or less technical studies in a series of programs adapted for use of older societies.

The Three Year Course as Announced

First Year:

Theme—"Mission Fields Around the World."

"A Circle of the Globe" for Missionary Circles.

Scope—An introductory survey of the fields and work of the United Christian Missionary Society.

Plan—That societies newly organized begin with the first month's program of this series, regardless of the time of year, and complete the twelve studies before beginning the second year programs.

Materials—Program Booklets, 6c each, 65c per doz., $5 per 100; Topic leaflets $1.00 for year; Topic pictures $1.00 per year; WORLD CALL, $1.50 per year and the McLean Library consisting of "Where the Book Speaks," $.75; "Epoch Makers of Modern Missions," $.75; "The Primacy of the Missionary," $1.00; "The History of the Foreign Christian Missionary Society," $1.00.

The first two books in the McLean Library are indispensable for the best program work on the First Year Course; the others are most helpful.

Second Year:

Theme—"Applied Christianity; The Missionaries at Work."

Scope—Under this series of programs are presented the needs and conditions of mission fields, and the methods of work through which the missionaries are meeting the needs,—as medical, benevolent, evangelistic, educational and industrial missions.

Plan—Since the missionary year begins with July, the first month program is featured in the July issue of WORLD CALL; programs for succeeding months in successive issues. New societies should complete "Mission Fields Around the World" before beginning the second year series on "Applied Christianity." New societies should hold enough extra meetings during the first and second years to complete both series enabling them thereafter to carry regularly the program schedule for older societies.

Materials—Program Booklet, 6c each, 65c per doz., $5 per 100; Topic Leaflets $1.00 per year; Topic Pictures $1.00 per year; WORLD CALL, $1.50; Missionary Review of the World $2.50; History of the Foreign Society, $1.00; History of the Christian Woman's Board of Missions, $1.00; Foreign Survey, 50c American Survey, 50c.

Advanced Course

Theme—"The Expanding Kingdom."

Scope—

1. Outlines of the history of Christianity in each continent;
2. Characteristics and resultant effects of non-Christian religions in each field;
3. Summary of missionary accomplishments in areas under consideration.

Plan—"For the busy program builder," regular topic leaflets are provided; "For the original program builder," bibliographies and program suggestions will also be given.

Materials—Program Booklet, 10c each, $1.00 per doz., $8.00 per hundred; Missionary Review of the World, $2.50; WORLD CALL, $1.50 per year; Foreign Survey, $.50; American Survey, $.50; History of the Foreign Christian Missionary Society, $1.00; History of the Christian Woman's Board of Missions, $1.00; Maps of Mission Lands, 40c each. Discounts allowed in full supply if ordered together.

New Societies

Whenever organized, new societies should begin with the first month program in the series on "Mission Fields Around the World;" new Circles, "A Circle of the Globe." Address United Christian Missionary Society for suggestions, program materials and other helps.

Suggestions for Advanced Societies

Studying "The Expanding Kingdom."

The original program builder will find much valuable material in public libraries, current periodicals and elsewhere.

Bibliography for July program, "*From Jerusalem to Antioch*"

Bible: Acts of the Apostles.

History of Christian Missions, Robinson.

Short History of Christian Missions, Geo. Smith.

Two Thousand Years of Missions before Carey, L. C. Barnes.

Via Christi, Louise Manning Hodgkins.

Foreign Survey, Inter-Church World Movement.

Near East Cross Roads, Hall.

Programs Par Excellence

I WISH you could have been at our Missionary meeting yesterday afternoon. A prominent club lady, belonging to the oldest club in the city said to me, "I have heard the subject of South America presented many times but this is the best presentation I have ever seen."

The leader combined in a very pleasing and instructive way the country, its products, its undeveloped resources, its people, religious conditions, our part in the work there, the great opportunity, climaxing with the urgent need.

Our programs this year, for the most part have been par excellent. The women are reading more books, WORLD CALL more thoroughly, besides other missionary literature and are actually doing extensive research work in preparing their programs. One month's meeting is not more than over than the Division Leader for the next month begins preparing for her program, and oftentimes before. We are greatly encouraged at the interest our women of the First Church are taking in the cause of missions as evidenced by their reading and study and the pride taken in presenting a worth while program.

MRS. CORA D. HAMMETT.

Oklahoma City, Okla.

These All Died in the Faith

Mrs. Mary Elrick Smetzer, April 1, 1922, Vinton, Iowa. A faithful member of the Women's Missionary society. Age 56.

Mrs. Mary Carrick Garth, March 7, 1922, Lexington, Kentucky. Charter member and life member of the Newtown Women's Missionary society.

Mrs. A. L. Foushee, April, 1922, Stroud, Oklahoma. Charter member of the Women's Missionary society and its president for ten

Hidden Answers

1. How many folks live in the territory in Porto Rico in which our mission is at work?

2. What did every lantern mean to the missionary?

3. What was the Filipino student surprised to learn?

4. What will fifty dollars do?

5. Complete quotation, "Failure is a lack——"

6. What is it that every one knows?

7. What was one of the luminous qualities in the life of Dr. Shelton?

8. What did old Is'a Mboyo say?

9. What did Confucius say sin was?

10. What did the little child say about her home?

11. What impress is the University of Nanking making upon China?

12. Who is such a treasure in one of our orphanages? Why?

13. What was the difference between the heathen and Christian village in Africa?

14. What did the teacher in China give to the girls before going home on their vacation?

years; also state recorder for a number of years.

Mrs. Louise Miller, November 22, 1921, Mackinaw, Illinois.

Mrs. Nettie Wislon, December 23, 1921, Mackinaw, Illinois.

Mrs. Lizzie Puterbaugh, March 20, 1922, Mackinaw, Illinois.

Margaret E. Lee, April 6, 1922, Atlanta, Indiana. For more than sixty years a devoted member of the Christian church. She was the daughter of Coleman Burton, deceased; sister of T. J. Burton and mother of Charles O. Lee, of the Flanner House, Indianapolis, all preachers of the gospel. Age 73.

Echoes from Everywhere

At the Mercy of the Medicine Man

On January 12, I left home by canoe for a long deferred trip through one of our best districts. I was away from home thirty-three days, walked 170 miles and traveled 260 more by water, visited forty-five villages at eighteen of which were native evangelists, baptized 134 people, married 27 couples and had a total attendance at service of about 5800. For three weeks I was among the energetic and noisy Ngombe, but spent the last week among the proud Mongo. The former come in greater numbers but the latter make more consistent Christians when won.

The Ngombe villages were just being fleeced by a group of old medicine men who had discovered a wonderful concoction which was a sure protection against human enemies and vengeful spirits. The old wizards contracted to come to each village in turn and initiate a chosen group of kindred minds into its mysteries for a post-war price. This latter group have exclusive local rights and all sufferers are at their mercy. As I went into one village I noticed a peculiar clearing under the forest trees and learned that it was where a group were making the medicine. Such places are forbidden on pain of death to any not of the order, but I was curious to see the goat so brushed aside the barriers across the path and went in. They had gone, but the paraphernalia was there so I poked around in the pots until I had seen all. There was nothing. The medicine man's power is psychological. He actually kills people by convincing them that they are going to die and occasionally helps others to recovery by restoring hope. But it is all a graft and the highest bidder gets the doctor's service and the loser is an easier victim because of being bankrupt. Seeing that I was still alive, the next morning the old men admitted that, though fatal to black people, their medicine had no power over a white man. I asked why it had not killed one of the teachers upon whom I had rubbed an oily substance I found in a leaf. They replied that being on a white man's hand had destroyed its power. A party of old men came to service one night in their regalia which was paint only. A high collar with low V on chest and back done in charcoal black, various smears of red and white on face, body and arms and stockings of red with white garters, composed their costume. They marched through the villages singly and in groups, beating little bells and calling in monotone, "We live now, we have life at last." Every four or five years a new medicine is introduced and those who were saved by the previous one cast it aside for the new. That is only part of what it means to be absolutely ignorant of Jesus Christ.

For twenty-five days I did not see a white face so my trio are even more lovely now. WILLIAM R. HOLDER.

Bolenge, Africa.

The Feast of Lanterns

Last night Mr. and Mrs. Chow, (the first persons baptized by Mr. Bacon—see pictures page 50, March number of WORLD CALL) invited us to a feast out at "Lang Shan." It was the night of the lantern festival and a most beautiful moonlight night. We, with the Hagmans, Miss DuPee and Mr. Otto, went out in a car. We got there at five o'clock and climbed about half way up the mountain to a priest's house where the feast was held. This place is called "The Temple of the Two Big Trees." Two very large trees stand on either side of the door way. The temple was clean; had big windows on the south, which looked out over the Yangtze for miles. The temple was hung with big glass lanterns, and had seats and tea tables all around it and a lot of dwarf trees and shrubs growing in pots. It was just as artistic as could be. We could step out of the temple into big stone courts where trees and flowers were growing. This is a Buddhist temple and the priests are vegetarians. So we had no meat at the feast, but the dishes were prepared to look like meat.

As soon as it was dark the people as far as you could see, all through the country, began to light their lanterns and go through the fields swinging their lanterns and singing. This is to bring them a good crop this year. It was the most beautiful sight I've seen in China. We saw thousands of lanterns swinging at the same time and could hear them singing. Just as far off as you could see the lanterns were swinging. The old pagoda at the top of the mountain was all lighted up and was perfectly beautiful. I never expect to see a more beautiful picture than we saw that night.

However, when we came home and were talking it over together, we could not help but think that every lantern meant a heathen, perhaps a whole heathen family. It gave us an impression of the need of Christianity in this district we will never forget. MRS. WALLACE R. BACON.

Nantungchow, China

From the Land of Sunshine

"Mother, Home and Heaven" are words which appeal and touch every heart. We who are enjoying the lovely new Home in the Southland have a wonderful mother in Mrs. John Stewart, our capable matron. She cares for and loves her children, twenty in number, from fourteen states. She and members of the staff endeavor to give us a Christian Home in word and deed. Our opening on March 16 was a successful day, 1200 or more availing themselves of the opportunity to assist in the service. Our Savior came from Heaven to help suffering humanity. Our great-hearted leaders in the work of benevolence, Mrs. J. K. Hansbrough who is spending the winter with us, and J. H. Mohorter, are following closely in His footsteps, providing for the lonely and homeless in our declining years. We assure each one who has given aid in this, the youngest member of the Benevolent family, that we thank you with full hearts and pray the Father to give a special blessing in your last days, "When the keepers of the house shall tremble." In this land of sunshine, fruit and flowers Heaven seems nearer, only a transition from earth to the Better Land. MRS. H. D. MURELL.

Jacksonville, Florida.

Beginning of the Fight For Temperance

As I sit down to write about the organization of a W. C. T. U. in the city of Akita, word has just come saying that Madame Yajima who has just returned from her visit to the Washington Peace Conference is lying very ill in Tokyo, with no hope of her recovery. Madame Yajima has been for so long the leading spirit as well as the founder of the temperance movement among women here that it would seem very strange not to have her with us. Her spirit will live on though in the new society that was formed January 25, in Akita City. We had already planned to invite Madame Yajima to visit us in the spring. Just to see her is such an inspiration that we felt it would be the most helpful kind of a meeting to have for a first meeting.

There is no doubt about the need of a temperance organization in any place in Japan and since Akita has the unenviable reputation of being one of the worst cities in the empire for drinking, the need is more than evident. The Christian women of the three churches met for a preliminary meeting in November and committees then were chosen. The meeting for organization was held in the Methodist church on January 25. There were thirty-one women present and twenty-seven of them signed the pledge and became charter members in the union. We had asked Miss Draper from Hirosaki and Mrs. Takaya who has been the president of the Hirosaki W. C. T. U. for twenty-five years to come and help us and they were able to lead us along. Miss Ono conducted the meeting and Mrs. Takaya did most of the talking as she had had such a long experience. All the officers elected were Japanese and most of them women who were likely to be in Akita for some time. Our main desire is to have it a real Akita society in which the Akita householders will have the chief interest and responsibility. It is so easy to get things tied up to the missionary that we have been trying to keep away from that. There were three lines of work chosen as a beginning. The first was a promise to double our membership by each one bringing a new member; the second was to mother a Loyal Temperance Legion

and begin at once to teach the children and so lay the foundations for future societies; and the third was to thoroughly educate ourselves in all subjects relative to drinking, smoking and social evils.

When Mrs. Takaya returned to Hirosaki she sent us the following letter which may show better than I can how interested she is in this work. She wrote in English, which is remarkable for a woman of her age.

Dear Miss Lediard and Miss Garst:

You were so very kind to entertain us while we were there. Many thanks for all your kindness and troubles for us while we could just very little help for you. But I was so glad and happy to meet you ladies and so many earnest women there even on such cold day. They were so brave I think. Also we had a very pleasant time at your dinner feeling so home like with you all. I am still telling it to my man and a little maid. They ask me many things about the town, but you see I could not see well for the snow so deep and I hadn't time enough to see round. You have a young bright Bible woman there. I am glad and I am sure you all can help the women to keep up the society with some interest for it. We will always remember your new society as our sister and let us try to help each other for ever as we could. Yours with such good number from beginning, will grow up soon bigger and stronger than we are. Aomori is different from you. There are twelve members as I told you but it seems hard to get the leader. I will write them about yours and then they might stand up to have their first meeting and elect the officers and organize their little society. I hope your cold did not get worse by being out that afternoon, Miss Lediard. Please take a good care for you. Many many thanks and a good wishes to you once more.

Sincerely yours.
TOKU TAKAYA.

We are very hopeful of accomplishing some real good for this city through this W. C. T. U. The fight will be a long one but we have the encouraging results of a long hard fight in the United States and Canada to urge us on.

MARY F. LEDIARD.

Akita, Japan.

An Emancipator of Indian Widows Called Home

For thirty-four years Pundita Ramabai has stood at the head of a movement for the education and betterment of India's widows. Born of liberal parents she was given unusual opportunities for education and spoke several vernaculars of India, later becoming a master of English. The Pundits of Calcutta conferred upon her their highest literary title, Sarasvati-Goddess of Wisdom. After being happily married she was left a widow with one child, Manaramabai, who died a year ago.

In 1883 Ramabai became professor of Sanskrit in the College for Women at Cheltenham, England, where she became a Christian. In 1886 while on a visit to America an association was formed for the education of child widows of India. This later became the American Ramabai Association. Through this association a mission was established at Poona, called Mukti—"Salvation," and here from 1,500 to 1,700 needy girls have been cared for and taught to become industrial workers or educational leaders, many of the latter being sent to America and England to prepare for translating from Hebrew and Greek. With these assistants Ramabai had almost finished a dictionary and many books of the Bible, when she was called to the higher life on the fifth of April. Miss Lissa Hastie, an English woman who has worked for many years with Ramabai, was by her appointed successor in the work at Mukti. Ramabai was one of India's greatest women and the whole Christian world mourns her loss.

"Failure is a Lack of Knowledge; Success is Knowing How"

In a meeting recently held at Hazel Green, Kentucky, by L. N. D. Wells, of Akron, Ohio, sixty-two were added—forty-three being by confession. In one of his morning sermons he repeatedly emphasized his theme: "Failure is a lack of knowledge; success is knowing how." Three days later the boys won a ball game with a neighboring village and the war cry of the Hazel Green rooters was "Failure is a

(*Continued on page* 61.)

Dinna Ye Hear It?

THE year's work at Pendra Road, India, has been one of the best thus far. There were twenty-six additions by baptism, eight by letter and statement. Special services were held during the year, including the Week of Prayer, Easter services, the Passion Week services, a Watch Night service, Thanksgiving service and Christmas service. All of these were fittingly and appropriately observed on these special occasions.

Through the church twenty-two women and children were rescued and placed in homes of refuge in our own and other Missions where they could be cared for. The church helped thirty-two farmers in the purchase of bullocks and in the purchase of rice land. They also loaned out to them seed grain for sowing. This was all paid back before the close of the year. It helped to settle on land this year eight families. Towards the expense of the village school for Christian children the church gave Rs 30 for the year and it hopes to handle the entire expense this year. In addition, it pays the teacher who has charge of the kindergarten department. The church has given liberally to the Bible Society, the Tract Society and the Indian Christian Missionary Society of our own brotherhood.

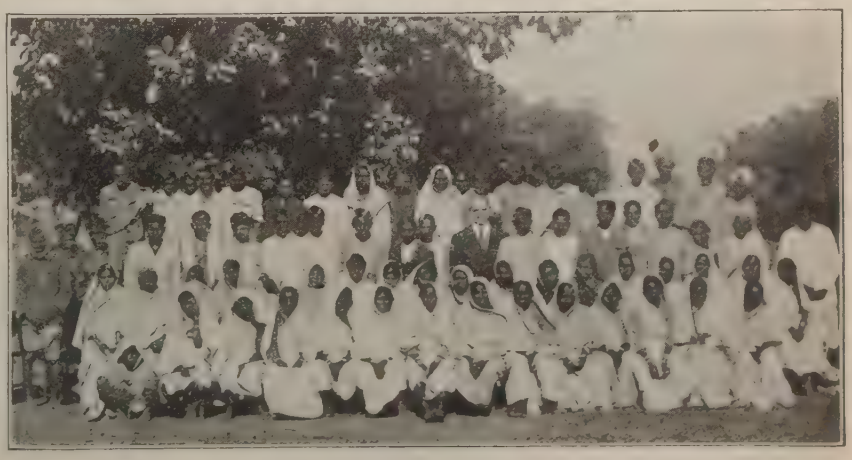
It has not been behind in looking after its sick and afflicted ones and into these homes has the sunshine of Christian love been brought by gifts of clothing and food when the parents were unable to earn it. It is providing for the education of some of the children of the community in one of our best schools where the parents are unable to do so; especially is this true of widows where their children have been sent to school.

During the last year a large Christian Endeavor society was organized which now has over fifty members. The Sunday school had an average attendance of 170. The men's and women's Bible class taught by the writer has had an average attendance of seventy. There are several Sunday schools conducted by the evangelists and other workers in the surrounding villages. The Sunday school in Badaura, where we have a day school, has a splendid Bible school with an attendance of from fifty to sixty every Sunday.

The church membership is now 198 and the Christian community numbers 281. Without the slogan of "As much for others as for ourselves," the church at Pendra Road reached that high mark in the year's work. The church last year gave $133. This year the offerings reached $466.60,—for benevolence, $67.00; for missions, $565.50, including a gift for famine work in China of $33; for rescue work among Indian children and widows, $30. Several improvements have been made in the church and alterations have been entirely met by the church which previously were paid by the Mission.

The church has on its program this year the calling of a pastor and we feel that this will mean much to the work. The year closed with a good balance in the hands of the treasurer.

WALTER G. MENZIES.



Bible Class at Pendra Road, India, Taught by W. G. Menzies
Mr. Menzies stands in the center of the group.

Porto Rico for Christ

By T. C. PERRY

THE evangelical workers in Porto Rico have awakened an unusual interest in the cause of Christ throughout the entire island through special evangelistic efforts. Practically all the communions have united in a simultaneous campaign to win Porto Rico for Christ. Most of the workers are wearing a small campaign button bearing a miniature map of the country with this as their slogan written in Spanish, "Puerto Rico para Cristo." Our effort as a mission in this cooperative movement has been primarily that of extension work; however, we have devoted a great deal of time to strengthening the stakes as well as to lengthening the borders during these busy weeks.

In the western end of this island lies an almost wholly unevangelized field including the towns and municipalities of Manati and Ciales with a population of more than 40,000 souls. The Disciples of Christ for some time have looked toward this practically virgin soil and longed to plant the seed there but not until within the last two years has any attempt been made to realize this aim. Two years ago Vega Alta was entered by our Mission and since then a commodious little chapel has been built and dedicated, housing a faithful band of workers whose influence is a leaven working effectively in this region. About two weeks ago a short campaign was conducted in Manati by the Carpenters, Montgomerys and Miss Carlton, aided by some native workers. The result of this effort was the opening up of a new work here under the direction of a local native pastor. This town is next to Bayamon in size and in all probability will become one of our main centers of operation. Just this last week the Carpenters and Miss Carlton accompanied by a few of the native workers invaded Ciales, introducing our cause there and starting a work which was placed in the care of a native preacher.

This additional territory together with that already occupied by our Mission has within its bounds at least eleven towns and municipalities whose population numbers more than 170,000 souls. It is of rectangular shape and well traversed by good highways, making it possible for the missionaries to go from one part to the other with dispatch and convenience, facilitating the work and reducing the cost of administration. This territory contains probably more Americans than any other section of its size. These control largely the fruit industry. Many of these fruit farms producing grapefruit, oranges, bananas, pineapples and aguacates are to be seen along the main highway leading from Bayamon to Manati, the two most extreme centers of our field. While these Americans are not in the true sense of the term missionaries, their influence is good. Enterprising and forward looking citizens lend to the natives an example of ethical standards which augment the work of the missionary rather than counteract it.

The local mission here, undaunted by the limitation of funds occasioned by the financial depression in the States as well as in other parts of the world, presented the matter of extension work to the representatives of the native churches and the response was so encouraging that work has been undertaken as above stated. The older organizations have responded magnificently in answer to appeals made for funds to undertake this new work and this is not only making it possible just now to accomplish a much needed ministry in the island but in return has presented a wonderful challenge to the native church to move into a larger sphere of usefulness. In doing this a larger vision and consequently a deeper spiritual life has been the reward. The writer had the privilege of presenting this challenge to our churches here in Bayamon, as has been done in all of our organized churches, and the manner in which the brethren in the midst of poverty have risen up to answer the call with pledges and gifts was such as to cause us to thank God for a task sufficient to test our faith.

A Group of Students in Porto Rico

Bible Study Campaign in Laoag

A Bible Study Group at Laoag, Philippine Islands

EACH year the Y. M. C. A. in Manila institutes a Bible study campaign of one month's duration. Intensive study is planned in the four lessons designed for the campaign. This year the subjects were nation-building, cross-building, world-building and character-building. They gave a wonderful opportunity to teach principles to the Filipino youth who is to become the moulder of the coming republic.

For the first time we in Laoag entered into this campaign. We organized fourteen classes among the students; two classes were held in the homes, one was held in the hospital, one at the constabulary, three were held at Adamson Hall, and seven in our home. Our house is across the street from one high school building and in the same block with another, so the students are easy of access. We put up the notice

that the Bible classes would be held at vacant periods on Monday. On that day our front porch was turned into a classroom and one hundred forty students enrolled. One large class was divided in two sections, one section holding its session in the dining room.

The first day many of the students came timidly up the stairs and "entered a missionary's home to study the Bible." Many of them had hardly had a Bible in their hands before and it was pitiful to see them leaf the book trying to locate Genesis or Matthew. To find the other books was almost a hopeless task. Of course we had many also who were familiar with the Bible and they were great help.

The students who enrolled were among the brightest and most progressive in thought. They were open-minded and so the work was intensely interesting. They were seeking the truth and asked intelligent questions and many were the pointed discussions that we had. Many were surprised to learn that our church foundation dated back to the time of Christ and that Protestantism meant the protesting against a church built on other than New Testament principles.

The total enrollment for all classes was two hundred twenty-five, and we feel that they were veritably a group of inquirers, and that many of them are started on the right path in the search for truth. These students will return to their towns throughout the province during vacation and we feel that we can depend on them for strength in our provincial churches. We were four who taught the classes, Miss Eberle, Miss Ellis, Mr. Stipp and myself. We have planted the seed and look to God for the blessing of our work and the growing of the harvest.

MYRTLE WILSON STIPP.

The Queen City of the Ozone Belt

By E. S. TAYLOR

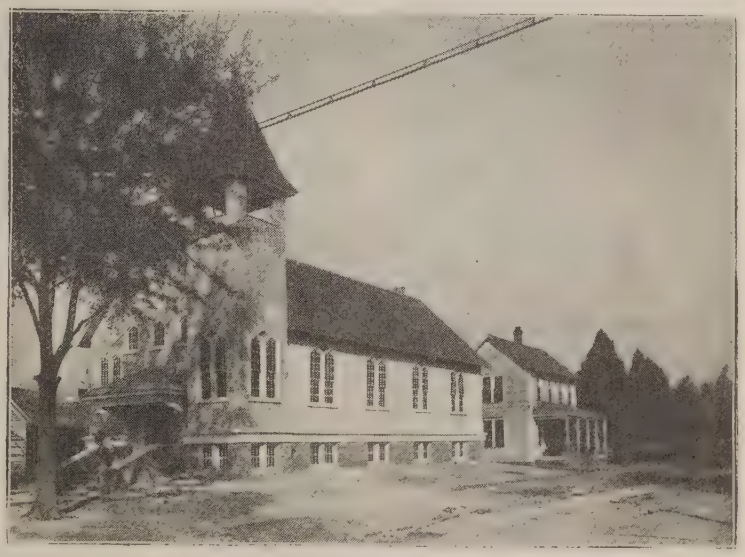
THE pessimist said it could not be done—the building of a church in Hammond, Louisiana, "The Queen City of the Ozone Belt." But we not only erected a building to the "glory of God" but a building which is the most attractive house of worship in the county, perfect in all its appointments, following closely Gothic lines of architecture and adorned by a beautiful stained glass chancel window, "The Good Shepherd," the gift of the Gleaners class of the Bible school.

A few years ago it was the weakest congregation in numbers in Hammond; but strong in faith, today it is second to none among the twelve religious bodies in the city. How was this accomplished? By faith, grit, work and the help of the Board of Church Erection who made a loan of $7,000.

The church was organized in 1900, by devout, earnest, faithful Christians who worked as they prayed, gave until it hurt and then continued giving. The movement for the purchase of property more centrally located and the erection of a church building was started in January 1920. During the past twenty-one months the members have raised in cash $7,000; the Bible school $600 in offerings; and an individual gift of $300 brought the total up to $7,900 by the time set apart for the new enterprise. The value of the property is estimated at $20,000, including the old church property and the parsonage of eight rooms, located on the corner of two of the principal streets of the city.

The attendance at the services of the church has increased fifty percent and the offerings 400 percent. The Bible school enrollment of 100 has an average attendance of seventy-five and an average offering of $8.00 per Sunday. This increase in attendance and offerings is largely due to the central location and the beautiful church made possible by the loan made by the Board of Church Erection. Since the writer's incumbency, the congregation has lost in removals and deaths twenty members, the present membership being fifty, all earnest souls with an eye single to God's glory and the spread of His Kingdom. The services of the church are largely attended by the town people, attracted first by the beautiful church and they have continued to attend, seemingly interested and impressed by the simple teachings of the church and the deep earnestness of our people.

Much hard work is before this congregation and plans have been made to meet the obligation to the Department of Church Erection for help in our hour of need, by pledges payable monthly to accomplish this end. Many congregations are handicapped as was the church in Hammond, but relief can be found if the brotherhood at large would support to a larger extent the work of the Department of Church Erection, one of the most important enterprises in the church today. This work cannot be carried on without the funds so necessary to answer the numerous calls made upon the Department. The continued success of those helped by the Department of Church Erection is sufficient evidence of the importance of supporting the work by an increase in offerings over the past so that no worthy appeal may be refused for lack of funds.



The Church Building at Hammond, Louisiana

The Beginning of the Church at Hysham, Montana

In the heart of the Yellowstone valley is Hysham; in the heart of Hysham (two ways) is the Christian Church, now comfortably housed in a concrete building which forms the first story of its home that is to be. A loan of $600 from the Church Extension fund helped to pay for this hopeful beginning. The church is prospering under the leadership of E. E. Davidson.

Our Foreign Missionary Calendar, 1921-1922

Abbott, Miss Lillian F., Nantungchow, China.
†Adams, M. D., Akron, Ohio (India).
‡Adamson, Miss Vera, 1178 East Ave., Akron, Ohio (P. I.)
Agnew, Mrs. Alice, 135 Gastambide, Manila, P. I.
Alexander, W. B., Jubbulpore, C. P., India.
Alexander, Mrs. W. B., Jubbulpore C. P., India.
Allen, Miss Julia, University of Nanking, Nanking, China.
Alumbaugh, Miss Goldie, Lotumbe, via Coquilhatville, Congo Belge, W. C., Africa.
Andrus, Miss Ivalu S. Pendra Road, C. P., India.
Armbruster, Miss Rose T., 72 Myogadami Machi, Koishikawa Ku, Tokyo, Japan.
Arnold, Miss Gladys, University of Nanking, Nanking, China.
†Arnold, Mrs. T. J., Hiram, Ohio (China).
Asbury, Miss Jessie, 481 Yoshino Don, Higashi Tengachaya, Osaka, Japan.
Atherton, C. Ross, Monieka, via Coquilhatville, Congo Belge, W. C., Africa.

Bacon, Wallace R., Nantungchow, China.
Bacon, Mrs. Wallace R., Nantungchow, China.
Baird, Geo. B., Luchowfu, via Wuhu, China.
Baird Mrs. Eva R., Luchowfu, via Wuhu, China.
Banks, G. C., c-o W. B. Alexander, Jubbulpore, C. P., India.
Banks, Mrs. G. C., c-o W. B. Alexander, Jubbulpore, C. P., India.
Barger, Dr. G. J. P., Bolenge, Coquilhatville, Congo Belge, W. C., Africa.
Barger, Mrs. G. J. P. Bolenge, Coquilhatville Congo Belge, W. C., Africa.
Bartlett, S. H., 70 Duke Street, Kingston, Jamaica, B. W. I.
Bartlett, Mrs. S. H., 70 Duke Street, Kingston, Jamaica, B. W. I.
Bateman, Miss Martha, Monieka, Coquilhatville, Congo Belge W. C., Africa.
Bates, Searle, University of Nanking, Nanking, China.
Bender, Miss Anna K., Mahoba, U. P., India.
‡Benlehr, C. E., Wilmington, Ohio (India).
‡Benlehr, Mrs. C. E., Wilmington, Ohio (India).
Bierma, J. N., Rath U. P., India.
Bierma, Mrs. J. N., Rath, U. P., India.
Blankenbiller, Miss Harriet, University of Nanking, Nanking, China.
Boyer, E. G., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Boyer, Mrs. E. G., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Bro, A. C., Luchowfu, via Wuhu, China.
Bro, Mrs. A. C., Luchowfu, via Wuhu, China.
Brewer, Jane, 11 a de Independencia, San Luis Potosi, S. L. P., Mexico.
‡Brown, Justin E., 503 6th Street, Ames, Iowa (China).
‡Brown, Mrs. Justin E., 503 6th Street, Ames, Iowa (China).
Burch, C. A., Wuhu, China.
Burch, Mrs. C. A., Wuhu, China.
Burgess, Miss Mattie W., Bina, C. P., India.
‡Butchart, Mrs. Jas., Eureka, Illinois (China).
Byerlee, David, Bolenge, Coquilhatville, Congo Belge, W. C., Africa.
Byerlee, Mrs. David, Bolenge, Coquilhatville, Congo Belge, W. C., Africa.

Campbell, Miss Mary, Kulpahar, U. P., India.
Carlton, Miss Fanny, Bayamon, Porto Rico.
Carpenter, V. C., Bayamon, Porto Rico.
Carpenter, Mrs. V. C., Bayamon, Porto Rico.
‡Clarke, Miss Mary L., Yarwell, Peterborough, England.
Clawson, Miss Bertha, Takinogawa, Tokyo, Japan.
Collins, Miss Lillian B., Luchowfu, via Wuhu, China.
Cornelius, E. T., Apartado 147, Aguascalientes Ags., Mexico.
Cornelius, Mrs. E. T., Apartado 147, Aguascalientes, Ags., Mexico.
Cory, Miss Louise, University of Nanking, Nanking, China.
Cowdrey, Miss Anna B., Kulpahar, U. P., India.
Crosno, Miss Clara, 65 Miyashita Cho, Koishikawa Ku, Tokyo, Japan.
Crozier, Dr. Jenny E., Bilaspur, C. P., India.
‡Cunningham, Mrs. D. O., 364 Downey Ave., Indianapolis, Ind. (India)

Dale Miss Edna P., Nanking, China.
Davis, E. C., Kulpahar, U. P., India.
Davis, Mrs. E. C., Kulpahar, U. P., India

‡On furlough.
†Retired.

Dill, Dr. Osee May, Kulpahar, U. P., India.
Dieter, Miss Margaret, Luchowfu, via Wuhu, China.
Douglas, Miss Bertha Takinogawa, Tokyo, Japan.
‡Drummond, Dr. C. C., 1825 Prospect St., Lincoln, Nebr. (India.)
‡Drummond, Mrs. C. C., 1825 Prospect St., Lincoln, Nebr. (India.)
DuPee, Miss Nina, Nantungchow, China.
Duncan, M. H., Batang, P. O. Atuntze, via Yunnanfu and Haiphong, West China.
Duncan, Mrs. M. H., Batang, P. O. Atuntze, via Yunnanfu and Haiphong, West China.

Eberle, Miss Edith, Laoag, Ilocos Norte, P. I.
Eccles, Geo. E, Mondombe, via Coquilhatville, Congo Belge, W. C., Africa.
Eccles, Mrs. G. E., Mondombe, Coquilhatville, Congo Belge, W. C., Africa.
Edwards, W. H., Bolenge Coquilhatville, Congo Belge, W. C., Africa.
Edwards, Mrs. W. H., Bolenge, Coquilhatville, Congo Belge, W. C., Africa.
Edwards, Moody, 4a de Galeana No. 37, San Luis Potosi, S. L. P., Mexico.
‡Edwards, Mrs. Moody, New Martinsville, W. Va. (Mexico).
Elliott, A. E., Casilla de Correo 241, Asuncion, Paraguay, South America.
Elliott, Mrs. A. E., Casilla de Correo 241, Asuncion, Paraguay, South America.
Ellis, Miss Dale, Laoag, Ilocos Norte, P. I.
Elsam, C. G. Maudaha, U. P., India.
Elsam, Mrs. C. G., Maudaha, U. P., India.
Ely, Miss Lois A., Nantungchow, Kiangsu Prov., China.
Ennis, Miss Emma J., Bilaspur, C. P., India.
Erskine, W. H., 4250 Daido 3 Chome, Osaka, Japan.
Erskine, Mrs. W. H., 4250 Daido 3 Chome, Osaka, Japan.

Fillmore, Herbert, University of Nanking, Nanking, China.
Fillmore, Mrs. Herbert, University of Nanking, Nanking, China.
Fleming, Dr. Jennie V., Mungeli, C. P., India.
‡Ford, Miss Lucile G., c-o Miss S. Clark, Yarwell, Peterborough, England.
‡Franklin, Miss Josepha, 4370 Melrose Ave., Los Angeles, Calif. (India)
‡Franklin, Miss Stella, 4370 Melrose Ave., Los Angeles, Calif. (India)
Fry, Miss Nancy, University of Nanking, Nanking, China.
Frymire, Dr. W. A., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Frymire, Mrs. W. A., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Furman, Miss Myrtle, Rath, U. P., India.

Gamboe, H. P., Kulpahar, U. P., India.
Gamboe, Mrs. H. P., Kulpahar, U. P., India.
Garrett, Miss Rose, University of Nanking, Nanking, China.
Garrett, Frank, Nantungchow, China.
Garrett, Mrs. Frank, Nantungchow, China.
Garst, Miss Gretchen, 16 Nakanaga Machi, Akita, Japan.
†Garst, Mrs. L. D., 819 Morton, Des Moines, Ia. (Japan)
‡Garton, Miss Lulu Ethel, 132 S. Kenwood St., Glendale, Calif. (India)
Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags., Mexico.
Gish, Mrs. E. P., Nanking, China.
Gordon, W. E., Jhansi, U. P., India.
Gordon, Dr. Ada McN., Jhansi, U. P., India.
‡Grainger, O. J., 1014 E. 61st Street, Chicago, Ill. (India)
‡Grainger, Mrs. O. J., 1014 E. 61st Street, Chicago, Ill. (India)
Gray, Miss Cammie, W. Gate Christian Mission, Wuhu, China.
†Graybiel, Miss Mary, El Cajon, Calif. (India)
Greisemer, Miss Ruth, Garhiya Phatak, Jhansi, U. P., India.
Griffith, Miss Olive, Jhansi, U. P., India.

Hagin, Miss Edith, Tokyo, Japan.
‡Hagin, F. E. c-o Dan Hagin, 533 S. Grand Ave., Los Angeles, Calif. (Japan)
‡Hagin, Mrs. F. E., 533 S. Grand Ave., Los Angeles, Calif. (Japan)
‡Haight, Miss Orah M., Vicksburg, Mich. (India)
Haggard, Miss Esther, University of Nanking, Nanking, China.
Hagman, Dr. G. L., Nantungchow, Kiangsu Prov., China.
Hagman, Mrs. G. L., Nantungchow, Kiangsu Prov., China.
Hamilton, C. H., University of Nanking, Nanking, China.
Hamilton, Mrs. C. H., University of Nanking, Nanking, China.

Hanna, W. H. 444 Taft Ave., Manila, P. I.
Hanna, Mrs. W. H., 444 Taft Ave., Manila, P. I.
Hardy, Dr. W. M. Batang, P. O. Atuntze, Via Yunnanfu and Haiphong, W. China.
Hardy, Mrs. W. M., Batang, P. O. Atuntze, Via Yunnanfu and Haiphong, W. China.
Harnar, F. E., Harda, C. P., India.
Harnar, Mrs. F. E., Harda, C. P., India.
Haskell, W. W., Wuhu, China.
Haskell, Mrs. W. W., Wuhu, China.
‡Hedges, C. P., Bement, Ill. (Africa)
‡Hedges, Mrs. C. P., Bement, Ill. (Africa)
‡Hensey, A. F., College of Missions, Indianapolis, Ind. (Africa)
‡Hensey, Mrs. A. F., College of Missions, Indianapolis, Ind. (Africa)
Hendricks, K. C., 72 Myogadami Machi, Koishikawa Ku, Tokyo, Japan.
Hendricks, Mrs. K. C., 72 Myogadami Machi, Koishikawa Ku, Tokyo, Japan.
Higdon, E. K., 450 Taft Ave., Manila, P. I.
Higdon, Mrs. E. K., 450 Taft Ave., Manila, P. I.
Hill, T. Newton, Damoh, C. P., India.
Hill, Mrs. T. Newton, Damoh, C. P., India.
Hinds, Emerson, Aguascalientes, Ags., Mexico.
Hinds, Mrs. Emerson, Aguascalientes, Ags., Mexico.
Hobgood. H. C., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Hobgood, Mrs. H. C. Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Holder, W. R., Bolenge, Coquilhatville, Congo Belge, W. C., Africa.
Holder, Mrs. W. R., Bolenge, Coquilhatville, Congo Belge, W. C., Africa.
Holroyd, Ben, Nanking, China.
Holroyd, Mrs. Ben, Nanking, China.
Huegel, F. J., Colegio Morelos, Aguascalientes, Ags., Mexico.
Huegel, Mrs. F. J., Colegio Morelos, Aguascalientes, Ags., Mexico.
Hughes, Fred W., Buenos Aires, Argentina, South America.
Hughes, Mrs. Fred W., Buenos Aires, Argentina, South America.
‡Hunt, W. R., 10 Balfour Ave., Hanwell, London, W., England (China)
‡Hunt, Mrs. W. R., 10 Balfour Ave., Hanwell, London W., England (China)
Hunter, J. B., Takinogawa, Tokyo, Japan.
Hurt, Lewis, Monieka, Coquilhatville, Congo Belge, W. C., Africa.
Hurt, Mrs. Lewis, Monieka, Coquilhatville, Congo Belge, W. C., Africa.

Irelan, Miss Elma C., Colegio Morelos, Aguascalientes, Ags., Mexico.

Jaggard, Dr. L. F., Monieka, Coquilhatville, Congo Belge, W. C., Africa.
Jaggard, Mrs. L. F., Monieka, Coquilhatville, Congo Belge, W. C., Africa.
‡Jeter, Miss Mary L., Jetersville, Va. (India)
Johnston, E. A., Monieka, Coquilhatville, Congo Belge, W. C., Africa.
Johnston, Mrs. E. A., Monieka, Coquilhatville, Congo Belge, W. C., Africa.
Kelly, Miss Mary, Nanking, China.
‡Kingsbury, Miss Mary, 746 Geary St., Apt. 54, San Francisco, Calif. (India)
Kirk, Miss Virginia, University of Nanking, Nanking, China.
Leach, H. P., Casilla, de Correo 241, Asuncion, Paraguay, South America.
Leach, Mrs. H. P., Casilla de Correo 241, Asuncion, Paraguay, South America.
Ledlard, Miss Mary F., 16 Nakanaga Machi, Akita, Japan.
Legg, Miss Della G., Nanking, China.
‡Lemmon, Dr. W. N., Brownfield, Texas (P. I.)
‡Lemmon, Mrs. W. N., Brownfield, Texas (P. I.)
Lemon, Miss Hallie, Aguascalientes, Ags., Mexico.
Lemmon, Robt. B., Cramer 2654, Belgrano, Buenos Aires, Arg., South America.
Lemmon, Mrs. R. B., Cramer 2654, Belgrano, Buenos Aires, Arg., South America.
Lines, Ezra A., 4 a de Galeana No. 37, San Luis Potosi, S. L. P., Mexico.
Lines, Mrs. Ezra A., 4 a de Galeana No. 37, San Luis Potosi, S. L. P., Mexico.
Livengood, Fay E., Jubbulpore, C. P., India.
Livengood, Mrs. Fay E., Jubbulpore, C. P., India.
‡Longdon, Dr. Mary, 603 66th Ave., Oak Lane, Philadelphia, Pa. (India)
‡Lyons, Miss Emma, 1515 E. Grove Street, Bloomington, Ill. (China)

Macdougall, W. C., Jubbulpore, C. P., India.
Macdougall, Mrs. W. C., Jubbulpore, C. P., India.
Macklin, Dr. W. E., Nanking, China.
Macklin, Mrs. W. E., Nanking, China.
Major, Miss Laura Lynne, Luchowfu, China.

McCall, C. F., Akita, Japan.
McCall, Mrs. C. F., Akita, Japan.
McCallum, Miss Effie B., Christian Girls School, Nanking, China.
McCallum, Jas. H., University of Nanking, Nanking, China.
McCallum, Mrs. Jas. H., University of Nanking, Nanking China.
McCaw, C. C., 450 Taft Ave., Manila, P. I.
McCaw, Mrs. C. C., 450 Taft Ave., Manilla, P. I.
‡McCoy, R. D., 5825 Maryland Ave., Chicago, Ill. (Japan)
‡McCoy, Mrs. R. D., 5825 Maryland Ave., Chicago, Ill. (Japan)
McGavran, Dr. Mary T., Damoh, C. P., India.
McWilliams, S. S., Rivadavia 6100, Buenos Aires, Argentine, South America.
McWilliams, Mrs. S. S., Rivadavia 6100, Buenos Aires, Argentine, South America.
MacLeod, R. A., Batang, P. O. Atuntze, via Yunnanfu and Haiphong, W. China.
MacLeod, Mrs. R. A., Batang, P. O., Atuntze, Via Yunnanfu and Haiphong, W. China.
‡Madsen, N., Salem, Va. (India)
‡Madsen, Mrs. N., Salem, Va. (India)
Marx, Edwin, Nanking, China.
Marx, Mrs. Edwin, Nanking, China.
†Meigs, Mrs. F. E., Nanking, China.
Menzies, W. G., Pendra Road, C. P., India.
Menzies, Mrs. W. G., Pendra Road, C. P., India.
‡Miller, Dr. G. E., 4370 Melrose Ave., Los Angeles, Calif. (India)
‡Miller, Mrs. G. E., 4370 Melrose Ave., Los Angeles, Calif. (India)
Mills, Miss Florence A., Manati, Porto Rico.
†Molland, Mrs. Lily W., Nanking, China.
‡Moody, J. E., 5326 University Avenue, Indianapolis, Ind. (India)
‡Moody, Mrs. J. E., 5326 University Avenue, Indianapolis, Ind. (India)
Moon, E. R., Mondombe, Coquilhatville, Congo Belge, W. C., Africa.
Moon, Mrs. E. R., Mondombe, Coquilhatville, Congo Belge, W. C., Africa.
Montgomery, J. D., Bayamon, Porto Rico.
Montgomery, Mrs. J. D., Bayamon, Porto Rico.
Morse, J. R., Batang, P. O., Atuntze, via Yunnanfu and Haiphong, W. China.
Morse, Mrs. J. R., Batang, P. O. Atuntze, via Yunnanfu and Haiphong, W. China.
‡Morton, C. Manly, 615 W. Lee Street, Wilson, N. C., (South America)
‡Morton, Mrs. C. Manly, 615 W. Lee Street, Wilson, N. C. (South America)
Mosher, Dr. Geo. E., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Mosher, Mrs. G. E., Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Mullin, Miss Annie V., Harda, C. P., India.
‡Musgrave, Miss Ruth, Waxahachie, Texas (Africa)
‡Nicholson, Miss Neva, Toulon, Ill. (India)
Norment, Malcolm L., Casilla de Correo 241, Asuncion, Paraguay, S. America.
Norment, Mrs. M. L., Casilla de Correo 241, Asuncion, Paraguay, S. America.
Nunn, Miss Etta, 2 a de Galeana Num. 37, San Luis Potosi, S. L. P., Mexico.
‡Ogden, J. C., College of Missions, Indianapolis, Ind. (Tibet)
‡Ogden, Mrs. J. C., College of Missions, Indianapolis, Ind. (Tibet)
†Oldham, Miss Lavenia, 328 Aylesford Place, Lexington, Ky. (Japan)
Orvis, Miss Mary Irene, Rivadavia, 6100, Buenos Aires, Argentina, South America.
Osgood, Dr. E. I., Chuchow, via Nanking, China.
‡Osgood, Mrs. E. I., Hiram, Ohio. (China)
Otto, Earl, c-o Dr. G. L. Hagman, Nantungchow, China.
Palmer, Miss Jewell, c-o C. E. Robinson, Himenatsu Sumiyoshi, Osaka, Japan.
Parker, Miss Edith, Takinogawa, Tokyo, Japan.
Parker, Miss Blanche, Luchowfu, via Wuhu, China.
‡Paul, Alexander, Ferguson Hotel, Long Beach, Calif. (China)
‡Paul, Mrs. Alexander, Ferguson Hotel Long Beach, Calif. (China)
‡Pearson, Dr. E. B., Eureka, Ill. (Africa)
‡Pearson, Mrs. E. B., Eureka, Ill. (Africa)
Perry, T. C., Bayamon, Porto Rico.
Perry, Mrs. T. C., Bayamon, Porto Rico.
Pickett, Dr. C. L. Laoag, Ilocos Norte, P. I.
Pickett, Mrs. C. L., Laoag, Ilocos Norte, P. I.
Plopper, C. H., Wuhu, China.
Plopper, Mrs. C. H., Wuhu, China.
‡Pope, Miss Caroline, Sarcoxie, Mo. (India)
Porter, K. L., Harda, C. P., India.
Porter, Mrs. K. L., Harda, C. P., India.
‡Purdy, G. D., c-o D. H. Stewart, Richland, N. Y. (Jamaica)
‡Purdy, Mrs. G. D., c-o D. H. Stewart, Richland N. Y. (Jamaica)

‡On furlough.
†Retired.

Reavis, Tolbert F., Buenos Aires, Argentina, South America.
Reavis, Mrs. Tolbert F., Buenos Aires, Argentina, South America.
‡Rice, Ray E., Lincoln, Nebr. (India)
‡Rice, Mrs. Ray E., Lincoln, Nebr. (India)
Richey, Miss Helen, Takinogawa, Tokyo, Japan.
Rioch, David, Mungeli, C. P., India.
Rioch, Mrs. David, Mungeli, C. P., India.
Ritchey, George E., Nanking, China.
Ritchey, Mrs. G. E., Nanking, China.
Robinson, C. E., Himenatsu Sumiyoshi, Osaka, Japan.
Robinson, Mrs. C. E., Himenatsu, Sumiyoshi, Osaka, Japan.
Robison, Miss Amy Jean, c-o B. E. Watson, Takinogawa, Tokyo, Japan.
‡Ross, Emory, Eureka, Ill. (Africa)
‡Ross, Mrs. Emory, Eureka, Ill. (Africa)
‡Rothermel, S. G., Jackson, Mich. (India)
‡Rothermel, Mrs. S. G., Jackson, Mich. (India)
‡Russell, Miss Leno L., 516 Vermont Place, Columbus, Ohio.

Sarvis, Guy W., Nanking, China.
Sarvis, Mrs. Guy W., Nanking, China.
Saum, H. C., Mungeli, C. P., India.
‡Saum, Mrs. H. C., Hiram, Ohio. (India)
Saunders, A. G., Vigan, Ilocos Sur., P. I.
Schaefer, Harry, Bilaspur, C. P., India.
Schaefer, Mrs. Harry, Bilaspur, C. P., India.
‡Scott, Miss Ada, Box 27, U. P. Station, Des Moines, Ia. (Japan)
Scott, W. H., Harda, C. P., India.
Scott, Mrs. W. H., Harda, C. P., India.
†Settlemeyer, Mrs. C. S., 1495 W. 117th Street, Cleveland, Ohio. (China)
‡Shelton, Mrs. A. L., 381 No. Gibbs St., Pomona, Calif. (Tibet)
Six, Ray L., University of Nanking, Nanking, China.
Six, Mrs. Ray L., University of Nanking, Nanking, China.
Sherman, P. A., Bina, C. P., India.
Sherman, Mrs. P. A., Bina, C. P., India.
Smith, Miss Ina Elizabeth, 4 a de Galeana, No. 37, San Luis Potosi, S. L. P., Mexico.
Smith, Herbert, Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Smith, Mrs. Herbert, Lotumbe, Coquilhatville, Congo Belge, W. C., Africa.
Smith, Miss Zona, Cramer 2654, Belgrano, Buenos Aires, Argentina, South America.

Springer, Mrs. Geo. E., Maudaha Ragaul, U. P., India.
†Stevens, Mrs. E. S., 1724 Vine Street, Los Angeles, Calif. (Japan)
Stipp, F. V., Laoag, Ilocos Norte, P. I.
Stipp, Mrs. F. V., Laoag, Ilocos Norte, P. I.
Swanson, Herbert, Vigan, P. I.
Swanson, Mrs. Herbert, Vigan, P. I.

Teagarden, Miss Lyrel G., Luchowfu, via Wuhu, China.
Thomson, C. H., Mahoba, U. P., India.
Thomson, Mrs. C. H., Mahoba, U. P., India.
Thompson, Miss Mary, Harda, C. P., India.
Thorp, Miss Minta E., Bilaspur, C. P., India.
Tremaine, Miss Stella, University of Nanking, Nanking, China.
Trout, Miss Jessie, c-o B. E. Watson, Takinogawa, Tokyo, Japan.

Vannoy, Dr. C. A., Buenos Aires, 6100 Rivadavia, Argentina, S. America.
Vannoy, Mrs. C. A., Buenos Aires, 6100 Rivadavia, Argentina, South America.
Vance, Miss Zonetta, Kulpahar, U. P., India.
Vautrin, Miss Minnie L., Nanking, China.
Vierling, Dr. Frank, Luchowfu, via Wuhu, China.
Vierling, Mrs. Frank, Luchowfu, via Wuhu, China.

†Ware, Mrs. James, 20 Kwen Ming Road, Shanghai, China.
Watson, B. E., Takinogawa, Tokyo, Japan.
Watson, Mrs. B. E., Takinogawa, Tokyo, Japan.
Wells, Miss Goldie, Mondombe, Coquilhatville, Congo Belge, W. C., Africa.
Williams, F. M., Manila, P. I.
Williams, Mrs. F. M., Manila, P. I.
‡Wilkinson, Miss Wenona, Bethany, Nebr. (China)
Wilmot, Dr. Frank, Nanking, China.
Wilmot, Mrs. Frank, Nanking, China.
Wilson, C. H., c-o B. E. Watson, Takinogawa, Tokyo, Japan.
Wilson, Mrs. C. H., c-o B. E. Watson, Takinogawa, Tokyo, Japan.
‡Wolfe, Leslie, 2703 Carpenter St., Des Moines, Ia. (P. I.)
‡Wolfe, Mrs. Leslie, 2703 Carpenter St., Des Moines, Ia. (P. I.)

Young, Thos. A., 49 Shin Machi, Fukushima, Japan.
Young, Mrs. Thos. A., 49 Shin Machi, Fukushima, Japan.

Why Have a College of Missions?

Proven Values of Such a Training School

THE College of Missions provides for us the only method whereby specialized graduate training, bearing definitely on the work of the field, can be given to foreign missionary candidates. By "graduate" training we mean work after graduating from college. Every professor in the College of Missions is a specialist on some subject of distinctly missionary instruction.

2. The College of Missions affords the possibility of proper testing and selection of missionary candidates. Its scholastic, social and spiritual life while the candidates are living in the College of Missions home, enables the Board to give careful study to each individual and thus avoid selecting those who would not be fitted for foreign missionary service.

3. The community and spiritual life of the College of Missions where the students are all being trained together is of the highest value. It enables the candidates to maintain a high level of spiritual experience together with very definite group prayer life. One cannot visit the College of Missions without being impressed with this fact.

4. The College of Missions enables the Society to aid in properly distributing the new missionaries over the various fields where they are most needed, and also enables the Board to direct the new missionaries in the proper choice of fields and types of work. This is a very important factor in the work.

5. The College of Missions aids greatly in holding the missionary candidate true to his purpose for missionary service. This is often not the case where students go to a great university center, and do not have the influence and spirit of the College of Missions there to help them. Every one who attends the school is specially preparing for some distinct field of service, and this also prevents wavering in decision.

6. The College of Missions enables the faculty to use the wide experience and help of returned missionaries who are available for lectures, conferences and courses on their particular work and field.

7. The College of Missions makes it possible to carry out special training of distinct groups for particular fields. These students, all looking toward the same field, can greatly aid each other in language work and in strong group consciousness as they look toward their work for the future.

8. One of the strongest values of the College of Missions arises from the fact that the opportunity is given to properly instruct missionary candidates in the problems of the field to which they are going. Students who do not have this direct training on the specific problems they are to face, are apt to look upon the missionary enterprise in too romantic a way and be seriously disillusioned and sometimes bitterly disappointed when they reach their fields. There are certain difficult problems

and discouraging facts which young missionaries should face frankly before going to the field. Proper adjustment to these circumstances on the field before going is a great safeguard.

The College of Missions is a unique institution with a remarkable history and has abundantly justified the ideals of its founders. It is recognized throughout the missionary and educational world as a school of rare spirit and power. President C. T. Paul is one of the most outstanding leaders in the field of missionary training.

Happiness for Fifty Dollars

THE girls' missionary Circle of the Firwood Church of Christ of Wilkes-Barre, Pennsylvania, was organized in December, 1920, with an enrollment of fourteen girls. The girls were very much interested from the very beginning and the meetings were well attended. In April, 1921, they asked if it were not possible for them to support a child in some foreign land. The state secretary, Mrs. Ethel Jenkins, made inquiry at headquarters as to whether one could be secured at this time, and was informed that Dhansai, a boy about nine years of age, in the Damoh Orphanage, India, would be assigned to the Wilkes-Barre Circle. Miss Tydfil Rowlands, the president at that time, immediately wrote to Mrs. Ray Rice at Damoh, saying she was president of the Circle that had recently assumed the support of Dhansai, asking her to write us giving any information concerning him that she thought might interest the girls. Soon after Christmas Miss Rowlands received a letter from Mrs. Rice, enclosing a photo of Dhansai, and saying that he is the youngest of three brothers who came to Damoh from Pendra Road, about two years ago, the parents having died and left no one to look after them. Mrs. Rice suggested that the girls write to Dhansai and send him a parcel of toys. Just before Easter the Circle girls came together one Sunday afternoon, had a picture taken and decided to send some toys and the picture to Dhansai. Surely he will be a happy little fellow when he opens the box sent to him from such a distance.

STELLA SAVAGE, COUNSELLOR.

NOTE: The cost per year of caring for an orphan in India is fifty dollars. Many groups in the local church such as Circles, Sunday school classes and Christian Endeavor societies are finding a deepening interest in the broad service of Christ in thus caring for one of these lonely children.—Ed.

Mrs. Shelton Returns

MRS. SHELTON landed in New York from England May 10, 1922, after her long trip from Calcutta, where she had gone by way of China. Several secretaries and friends met her at the wharf, among them President F. W. Burnham who reported that she was brave and well. She left New York Friday morning, May 12, and was accompanied to Chicago by Mr. Burnham who saw her safely started on her way to her daughters in California. By the time this reaches our readers, she will be with Dorris and Dorothy in Los Angeles, after a separation of many months.

Conference of Graduate Students, Danbury, Connecticut

This conference of Students of the Graduate Divinity School of Yale University, Hartford and Union Theological Seminaries was held at the First Christian Church, Danbury, Connecticut, March 24-25, 1922. A remarkably strong and promising group of college men facing up to the problems of the student world. W. H. Allen, minister of the First Christian Church, was the entertaining pastor; Harold Humbert of Boston University, student chairman; Donald McGavran of Yale Divinity School, secretary. F. W. Burnham, president of the United Christian Missionary Society, H. O. Pritchard and G. I. Hoover, secretaries of the Board of Education delivered addresses. The discussions following were participated in by all attendants.

First row, seated, left to right: Sweeney, King, Humbert, Minnick, Allen, Archer, Collins. Second row, seated: Cleaver, Hoover, Burnham, Pritchard, Darsie, Austin. Third row, standing: Marley, Stephens, Jones, Knight, Powell, Leach, Dry, Brumbaugh, Christian, Agee, McGavran. Fourth row: Stephenson, Troxel, Foss, Davis, Couch.

THE current missionary year closes June thirtieth. It is highly desirable, even necessary, that all offerings for Christian Education be forwarded on or before that date. In forwarding offerings, there are some things which should be kept clearly in mind and we urge the ministers, the Sunday school superintendents, the missionary treasurers and the official boards to remember them. They are: FIRST, The Board of Education is not included in the United Christian Missionary Society and monies intended for education should not be sent to that office. SECOND, By recommendation of the International Convention and by action of the Board of Education, churches are to be urged to send their offerings for education to the offices of the Board of Education. THIRD, Churches thus remitting will be assured credit in the Year Book for their offerings to this holy cause. FOURTH, When a church, or organization or individual, sends money to the Board of Education it is the understanding and agreement that said money is to be used for the work of the college or colleges which are affiliated with the Board located in the territory of said church, unless otherwise designated. Designations are rigidly respected. FIFTH, The headquarters of the Board of Education are at 222 Downey Ave., Indianapolis, Indiana, and remittances should be made to that address. SIXTH, Never were the needs of our colleges more insistent than now; never were they doing a greater work than now; and never will your money given for Christian Education do more for the Kingdom of God than now. Give heroically, magnificently, now.

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Comparative Statement of Receipts

April, 1922

During the present missionary year closing June 30, 1922, comparisons will be made monthly with the same month of last year. The change in the fiscal year makes it impossible to give an accurate comparison for the year to date. Beginning with July 1, 1922, complete comparisons can be given.

United Christian Missionary Society and the Six Old Societies

	April			Ten Months
	1921	1922	Gain	July 1-April 30
Churches	$ 73,381.27	$ 54,070.53	$ 19,310.74*	$ 326,685.60
Sunday Schools	64,933.86	54,216.71	10,717.15*	179,748.14
C. E. Societies	2,119.92	1,445.10	674.82*	13,444.24
Woman's Missionary Societies and Circles	33,091.90	28,517.88	4,574.02*	323,613.20
Children's Organizations	2,831.34	1,909.96	921.38*	9,435.53
Individuals and Men and Millions Movement	1,793.49	9,668.73	7,875.24	143,777.04
Bequests	8,006.30	5,579.08	2,427.22*	78,520.26
Interest and Rent	10,035.45	10,161.94	126.49	173,487.65
Foreign Field Report		33,583.02	33,583.02	39,183.02
Home Missions and Benevolent Institutions	5,453.90	4,809.13	644.77*	89,729.53
Annuities	18,000.00	5,500.00	12,500.00*	82,206.50
World Call Subscriptions and Advertising		4,199.40	4,199.40	61,349.41
Literature and King's Builders Subscriptions	2,196.38	2,564.72	368.34	33,935.08
Miscellaneous	39,021.45	7,156.26	31,865.19*	87,921.98
	$260,865.26	$223,382.46	$37,482.80*	$1,645,037.18
Board of Education				
Churches	$ 9,804.75	$ 47,993.21	$ 38,188.46	$ 110,618.16
Sunday Schools	337.44	22.42	315.02*	1,461.00
Individuals	81.33	1,059.10	977.77	6,875.50
Colleges	75.00	117.38	42.38	1,933.28
Interest				10.61
Miscellaneous		20.00	20.00	1,258.78
World Movement	959.68		959.68*	4,216.83
	$11,258.20	$49,212.11	$37,953.91	$126,374.16
Board of Temperance and Social Welfare				
Churches	$627.87	$913.69	$285.82	$3,797.94
Sunday Schools	11.53	9.75	1.78*	56.72
Individuals and Men and Millions Movement	3.34	3.37	.03	17.87
Miscellaneous	6.00	20.00	14.00	1,368.13
	$648.74	$946.81	$298.07	$5,240.66
Association for the Promotion of Christian Unity				
Churches	$ 731.09	$ 992.65	$261.56	$3,696.48
Individuals	566.00	272.00	294.00*	2,171.80
Literature	.75	.26	.49*	2.26
Interest	2.88	5.18	2.30	15.80
Miscellaneous				17.00
	$1,300.72	$1,270.09	$30.63*	$5,903.34
Grand Totals for All Boards				
Churches	$ 84,544.98	$103,970.08	$19,425.10	$ 444,798.18
Sunday Schools	65,282.83	54,248.88	11,033.95*	181,265.86
C. E. Societies	2,119.92	1,445.10	674.82*	13,444.24
Woman's Missionary Societies and Circles	33,091.90	28,517.88	4,574.02*	325,613.20
Children's Organizations	2,831.34	1,909.96	921.38*	9,435.53
Individuals and Men and Millions Movement	2,444.16	11,003.20	8,559.04	152,842.21
Bequests	8,006.30	5,579.08	2,427.22*	78,520.26
Interest and Rent	10,038.33	10,167.12	128.79	173,514.06
Foreign Field Reports		33,583.02	33,583.02	39,183.02
Home Missions and Benevolence	5,453.90	4,809.13	644.77*	89,729.53
Annuities	18,000.00	5,500.00	12,500.00*	82,206.50
World Call Subscriptions and Advertising		4,199.40	4,199.40	61,349.41
Literature and King's Builders Subscriptions	2,197.13	2,564.98	367.85	33,937.34
Miscellaneous	40,062.13	7,313.64	32,748.49*	96,716.00
	$274,072.92	$274,811.47	$ 738.55*	$1,782,555.34

*Loss

Echoes from Everywhere

(*Continued from page 53.*)

lack of knowledge; success is knowing how.''

President McGarvey believes that as a result of the meeting 50 per cent more money can be raised for the support of the church and that a preacher may be employed for full time.

A Busy Mother In Mexico

I have the sewing classes for the two years of normal work and the gymnasium. Then I try to attend chapel exercises. We have teachers' meeting every Friday afternoon. So you see with a baby to care for, orders for market, the meals, and three girls to look after, to say nothing of a husband, a chevo (kid), a dog, a hen, a rooster and three rabbits, that I am kept busy when not teaching.

I am undertaking to teach the girls to make patterns, to cut material and to sew neatly. We started out with a difficult task—that of making gymnasium bloomers. I did the cutting out because I was so anxious to get the bloomers for their gymnasium work. I showed each girl how to put together her bloomers, but in spite of that some sewed the legs together for the top and tops for legs. They finally succeeded in making a nice pair of bloomers each, learning to make a flat, fell seam, a running stitch, overcasting, putting on belts, making closing, turning hems and making buttonholes. We expect to draft a waist pattern soon. The children and grown up girls and women wear their underwear and petticoats tied around the waist with a string. The little children often have places cut into their bodies because the string is tied so tightly. They must be taught how to make their bodies comfortable.

LOTTIE ROBERTS CORNELIUS.

Aguascalientes, Mexico.

Our Unique and Glorious Mother Ross

An enthusiastic report from the Woman's Missionary society of Owensboro, Kentucky, regarding a visit of Mrs. Elizabeth Ross, compels another reference to her book, *The Road of Remembrance.* It was recently remarked at headquarters, and agreed upon by all present, that any one who could read twenty pages of that book without both laughing and crying should consult a physician. A finer example of the ''merry heart that doeth good like a medicine'' and ''the path of the just that shineth more and more unto the perfect day'' would be hard to discover. The churches and missionary societies that have personal visits from Mrs. Ross are richly blessed. Since that number is necessarily limited, all others can find remarkable compensation in reading her book, for it ''reads just like her.'' Mrs. H. C. Davis of Owensboro, concluding her report of the meeting, says, ''As she continued speaking the sublime meaning of the text (an old C. W. B. M. favorite) 'The love of Christ constraineth us' ran like a golden thread illuminating the whole fabric of her address. How like a benediction were her closing words, when she spoke of her priceless possession: 'The peace of God which passeth all understanding'—the inheritance of the true Christian!''

Encouraging News From Saskatchewan

All records have been broken for this month—best attendance, largest amount of money raised, largest missionary offerings, more additions than in any previous month, more hours of labor, more enthusiasm than ever before. We succeeded in filling the house for the first time. I could not help but compare it with the small group of six people we had fifteen months ago when we began this work. Many said they had not been in a church for ten to twenty years. Our offerings were very good this month, especially the Easter offering which amounted to $40. One of our members, who deprives himself of many of the good things others cannot get along without, gave $200 for the provincial work. This is in addition to all his other gifts and yet he is not a rich man. This month's missionary offerings will bring our total up to $670; something like $45 for local and Russian relief, making a grand total of $715 for ten months.

JOHN H. WELLS.

Regina, Saskatchewan.

Administered His Own Estate

Word has recently been received of the death of Alfred Lycan, in Colorado Springs. Mr. Lycan was a man who lived wholly for others. He was once wealthy through his own efforts, yet he died in poverty, having made the Lord his heir and having distributed his wealth while he lived. He gave to the National Benevolent Association and to Church Extension and to Christian education. His hobby was children. He paid for medical attention and care of little sufferers in their own homes and in hospitals. His life furnishes a remarkable example of the utter abandon of one's self to others and to Christ.

Boosting World Call

It is reported that Dr. George Miller, at home on furlough from India, when speaking for the church at Long Beach, California, told how they punished two

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boys at their mission station for stealing green fruit, by making each chew a quinine pellet, and he said that "every member of the church that did not take WORLD CALL ought to be made to chew a quinine pellet until he sends in his subscription!"

World Missionary Statistics

There is nothing dry about missionary statistics for people of imagination. One needs but clothe the figures in the living reality to insure deep interest in statements of this kind. The statistics of our own work are given each year in the Year Book, but the missionaries and friends will be interested to know of the final tabulations with regard to the cause of Protestant missions throughout the whole world. The following are the most recent statistics:

Twenty-four thousand ninety-two missionaries, 3,176,614 church members, 130,262 native ministers, evangelists and teachers, 1,869,145 pupils in Sunday schools, a Christian community of 7,253,836. One thousand six hundred sixteen hospitals and dispensaries which treat five million patients a year, 25 institutions for the blind and for deaf mutes, 88 leper asylums, 21 rescue homes for fallen women, 21 homes for untainted children of lepers, 86 colleges and universities, 1,714 boarding and high schools and elementary schools, 111 medical schools and classes, 98 schools and classes for nurses, 522 theological and normal schools and training classes. The contributions for the maintenance of this great work have reached the splendid total of $38,000,000, in addition to the fees and contributions received on the Mission field.

It must be encouraging to little groups of lonely missionaries in distant and isolated stations, who are perhaps often tempted to depression by the apparent smallness of their work, to realize that they are integral parts of the really magnificent host of followers of Christ throughout the world.

Filling In Again

It was a great surprise to me to be called in by the location committee during our convention and to be asked to take charge of the Burgess Memorial Girls' School the first of this coming July, so that Miss Ennis who is now in charge could go on her furlough early and get back in time for me to take my furlough when due in 1924. I have been acting as "filler," as so many new missionaries have to do. I have done no one work more than four or five months at a time. Sometimes it has been a bit discouraging; I seemed to be taking one step ahead and slipping back two. But I know that my varied experience has only prepared me better for the tasks ahead of me. And it is a great satisfaction to know that I am to have this work for my very own for the next two years. It is a great responsibility for there are two hundred and twenty girls in the boarding school besides my staff of teachers and the servants necessary to keep the institution going. Thanks to Miss Ennis for having the work so well organized. She has done a wonderful work here in spite of things, not because of them. The Head Inspectress told her the other day that she knew of no other school either government or mission of corresponding size that even presumed to be run by one person. I feel that all will go well till an epidemic of some kind comes along and I must bury some of them. Then will I grow gray hairs. It is all a wonderful work and a wonderful opportunity of service. May I have your prayers that I may have something worthwhile to give these girls who are of our second generation of Christians in India. MINTA THORP.

Bilaspur, C. P., India.

Light and Power For Africa

The Woodward Avenue Church at Detroit, H. B. McCormick, pastor, has recently raised nearly $3000 for the purchase of a light and power plant for the Bolenge station in Africa. They have done this as a special loving tribute to the memory of the little daughter of Mr. and Mrs. Edwards of Africa who are much beloved by the church and who spent a part of their furlough period in Detroit while home last year. Their little daughter was suddenly taken from them and the church greatly sorrowed with them. The gift is an expression of their love. This is a very generous gift as it comes entirely in addition to their missionary contributions and at a time when business conditions are very difficult in Detroit.

Building for the Kingdom

E. R. Moon, of Mondombe, Africa, writes that the new brick kiln and shed, to take the place of the one that burned some months ago, is about ready for use.

Mr. Moon not only looks after the mechanical part of the work but has an evangelistic training class of fourteen. These evangelists go out two and two and preached to an aggregate average attendance of over 300 every Sunday in January.

Many Calls Unfilled

Our evangelists have returned to the field. We kept part of them in for a Bible course. I think they were benefited by their month's stay with us. There were many calls for evangelists, which could not be filled. There was no money for the work. A heathen who comes asking for a teacher receives such a statement—that there is no money for the work—with a good deal of unbelief. He cannot see how a white man should ever lack money. HERBERT SMITH.

Lotumbe, Africa.

The Temple Christian Boys' Triangle Club

The Missionary society of our church organized the girls into a club known as the Girls' Triangle Club in May, 192[illegible]. After two months they decided to form an organization composed of teen-age boy[illegible]

(*Continued on page* 64.)

In your study of India, this year, do not fail to have on your table

INDIA

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The Missionary Year Closes June 30
Year Book Records Close June 30

FOREIGN MISSION offerings must be in by June 30.

The support of our 324 foreign missionaries; of native evangelists and Bible-women; of hospitals and dispensaries; of schools and orphanages; of institutions; in short, the offerings for all forms of foreign missionary service must be in by June 30.

Do Not Fail Our Faithful Foreign Missionaries

HOME MISSION offerings must be in by June 30.

The support of 151 home missionary pastors and evangelists; the support of teachers and workers in mountain and Negro schools; of workers in Mexican, Japanese and Chinese institutes; of the work and workers among foreigners and immigrants; Bible-chairs and evangelism; and all other forms of Home Mission service: All this money must be in by June 30.

Help to Make Christian America Christian

BENEVOLENCE offerings must be in by June 30.

The money for the support of about 450 orphan children; of 50 helpless babies; of about 165 aged and dependent brothers and sisters in the Lord; your record for their support will be tabulated after June 30.

MINISTERIAL RELIEF offerings must be in by June 30.

Your share of the support of our 291 aged ministers and missionaries. You do not want them to go to the poorhouse. They have served faithfully; they have given all. Don't pauperize your church and them by failing to send your offerings for the aged ministers.

CHURCH EXTENSION offerings must be in by June 30.

This Department has helped to build 2169 church buildings. Over 100 churches are now on the waiting list. Help them to build permanently the foundations of the Kingdom.

ALL REGULAR CHURCH OFFERINGS
ALL LIVING-LINK PAYMENTS FOR HOME AND FOREIGN MISSIONARIES
ALL BIBLE-SCHOOL OFFERINGS FOR ALL PURPOSES
ALL WOMAN'S MISSIONARY SOCIETY AND CIRCLE OFFERINGS, *Both Regular and Special*
ALL TRIANGLE CLUB AND BOYS' AND GIRLS' ORGANIZATION OFFERINGS
ALL CHRISTIAN ENDEAVOR OFFERINGS

To Count on this Year's Report and be Credited in the Year Book

MUST REACH THE ST. LOUIS OFFICE ON OR BEFORE

JUNE 30

All of the above work is carried on by the United Christian Missionary Society. All offerings, therefore, should be sent direct to the St. Louis office.

¶ **Make the missionary year 1921-1922 your greatest.**
Do not fail to get the offerings in before June 30.

United Christian Missionary Society

1501 Locust Street **St. Louis, Missouri**

Echoes from Everywhere

(*Continued from page* 62.)

and the purpose of this club was to be the same as that of the girls. This club they named the Boys' Triangle Club.

They met and organized this club July 15, 1921. There were five boys who signed the membership card at this meeting and the following officers were elected: President, Oliver Bell; Vice-president, Lowell MacFarlane; Secretary, Wilber E. Clark; Treasurer, Frank Bryant.

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WINONA ASSEMBLY AND BIBLE CONFERENCE
- Season 1922 -

Bible Conference, August 18 to 27; Chautauqua Program, July 2 to August 17; *Summer Bible School* for Everybody, July 10 to August 5; *Billy Sunday Camp Meeting,* July 5 to 9; Summer Normal School, June 15 to August 23; Rodeheaver's Practical Training School, July 31 to August 26; Evangelistic Association, August 22 to 24; Christian Citizenship Institute, August 6 to 17; School of Missions, June 21 to 28; Bethany Girls Camp, all season; Boy City, all season.

DENOMINATIONAL CONFERENCES

Presbyterian Young People, June 30 to July 6; Church of the Brethren, June 7 to 14; Church of the Brethren Young People, July 30 to August 5; Disciples of Christ, August 28 to September 4; United Brethren, September 5 to 10; Christian, August 28 to September 3; Brethren Church, August 28 to September 4; Woman Preachers' Association, August 15 to 16; Photographers' School, August 1 to September 1, opening year.
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Write for year book and programs.

J. C. Breckenridge, D. D. General Secretary. V. M. Hatfield, Publicity Manager.

WINONA LAKE, INDIANA.

At the end of the first quarter we had a membership of eleven. During the next quarter we did not have any new members, but at the end of the third quarter we have a membership of seventeen with a loss of three former members.

As it is difficult to get the boys of this age interested in this kind of work we have tried very hard to keep them interested after they joined. We have had some very interesting programs during the past months and I believe that the boys think that their time has been well spent in this great work.

At the February executive meeting we decided to divide the boys into two divisions and start a contest between them to try to enlarge our membership and to get the boys more interested and enthusiastic in this work. We had six new members in March, which was the first month of the contest and which will last through April and May.

We are trying to make a great success of this club as it is the only one in the state of Kansas that we know of at the present time. I want to say a word to other boys or adults that this is the most interesting work that I have been in and that I am sure that if other churches would see the necessity of keeping the boys interested in the missionary work that is being carried on in this world they would organize a Boys' Triangle Club to carry this out.

WILBER E. CLARK.

Kansas City, Kansas.

The Common People Hear Gladly

In February 334 homes were visited in which there were 1,536 hearers. We were called to ten new homes but four other homes were closed to us. This may be a result of non-cooperation. Eleven villages were visited, two of these by a Bible woman in an out-station and nine by another *Bai* and me. We did not receive quite as hearty receptions in these villages where we had not gone for some time as where our work is better known. But the majority of the village people listened and seemed interested. We gave medicine and tracts and sold a number of booklets. We met open opposition in only one place, where a Hindu spoke against everything we were even supposed to represent. Yet before we left he seemed quite friendly.

Sometimes the majority of hearers are men. Most of the village people are friendly, some even inviting us to eat their food and spend the night in their homes. Yea, verily, more missionaries are needed to reach the people in the 500 villages around Harda.

ANNIE MULLIN.

Harda, India.

The Passing of W. F. Nicholson

Mr. W. F. Nicholson, Toulon, Illinois, passed away on the 7th of April, 1922. Our readers will remember the name of Miss Neva Nicholson in India. She was on her way home and the day before her father's death, the family received a telegram that she had reached Honolulu. On hearing of her father's death she cabled her mother "Now abideth faith—." She is now with her people in Illinois.

Resignation of Mr. and Mrs. Mantle

Mr. and Mrs. Guy Mantle resigned from the work of our mission in Central Mexico in the last days of January, 1922. They no longer belong to our force of missionaries there.

Living-Link Churches Attention!

Your Living-link missionary is depending on you. The United Society has advanced money to pay the monthly salary of your missionary. Sometimes it has had to borrow the money to do so. But the missionary on the field has understood that you would pay the full amount for his support by June 30.

Missionaries are happy for this personal touch with the home church. They like to know that a definite group at home is interested in them, giving for their support, and praying for them. Missionaries prefer to be the Living-link of one church for many years.

Stand by your Living-link. Get the full support in by
June 30.

Orphanage Work in Batang

(*Concluded from page* 39.)

every Sunday and learning so much about the Bible and the "Jesus customs," as they call them.

Every one knows how much easier it is to teach new ways to children than to grown folks. In this regard, the grown-ups among the Tibetans seem to be very much like the proverbial leopard. But the children are different, and especially so when removed from some of the evil Tibetan influence. For this reason they are a big hope for the future. We hope not only to help them but to help others through them. So far we have only made a beginning in this work and we need the prayers of Christians everywhere; especially do we need the prayer to the Lord of the harvest, that He thrust forth more laborers into the vineyard.

The Missionary Register

Missionaries Arriving on Furlough

Dr. and Mrs. E. B. Pearson, Mary Myrta, and Paul, Africa, April 16, 1922.

Miss Ruth Musgrave, Africa, April 16, 1922.

Mrs. Moody Edwards, Robert Wyclif, Mary Mildred, and Clarence Moody, Mexico, April 29, 1922.

Miss Charlotte Cornelius, Mexico, April 29, 1922.

Mr. and Mrs. Ray E. Rice, Donald Thomas, and Thomas David, India, May 4, 1922.

Mrs. A. L. Shelton, Tibet, May 10, 1922.

Births

Robert Neal to Mr. and Mrs. Jas. H. McCallum, China, April 15, 1922.

Deaths

Mrs. M. D. Adams, India, April 14, 1922.